

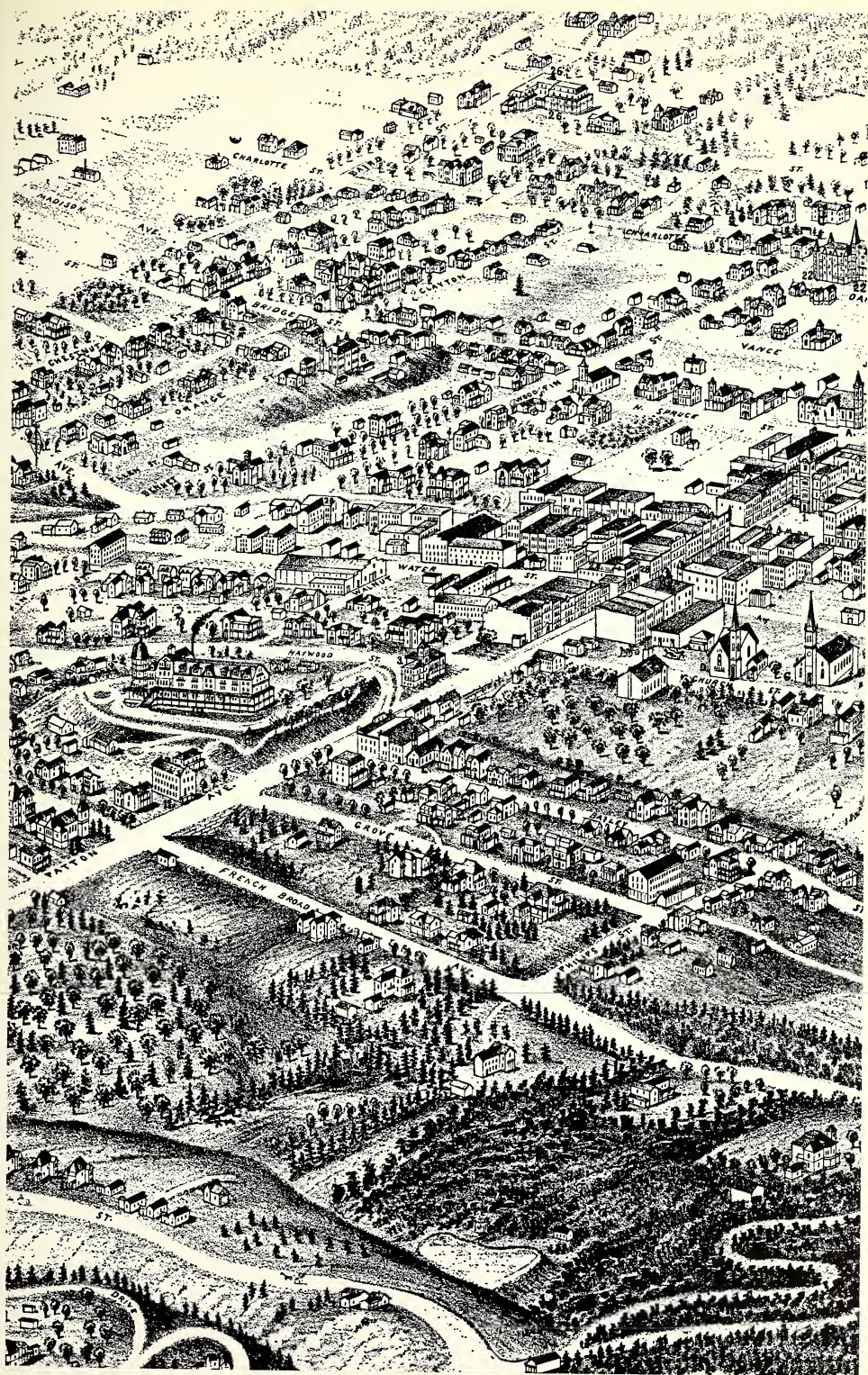
A Spire in the Mountains



This Indenture made this eighth day of October in
the year of our Lord one thousand eight hundred and forty two
between James Patton Senior of the County of Buncombe in the
State of North Carolina of the one part and Charles Moore
James M. Patton Samuel Chunn, John Hawkins and John
Whiteside Trustees of the Presbyterian Church in the
Town of Asheville in said County of Buncombe of the other
part Witnesseth that the said James Patton sent for and
in consideration of the sum of One dollar to him in hand paid
by the said Charles Moore, James M. Patton, Samuel Chunn
John Hawkins and John B. Whiteside Trustees as aforesaid the
receipt whereof is hereby acknowledged that the given granted
conquained and sold unto the said Charles Moore James M.
Patton, Samuel Chunn, John Hawkins and John B.
Whiteside Trustees of the said Presbyterian Church a certain lot or parcel
of land in the said Town of Asheville bounded as follows
Viz) Beginning at a Stake two poles and fourteen links from
the North east corner, and on a direct line with the North side
of the Presbyterian Church as aforesaid on the lot of land hereby
conveyed and runs thence South 15° East fourteen poles and
one link to a Stake, thence South 75° West five and one half
poles to a Stake on Osborns line, thence with his line North 17°
West seventeen poles to a Stake at the Southwest corner of
the lot to be conveyed by Samuel Chunn to the said Trustees
thence on the said line North 75° East six poles to a Stake,
thence South 15° East two poles and fifteen links to the Begin-
ning containing ninety three and one half poles and including the
aforesaid Presbyterian Church to have and to hold the said
conquained premises unto the said Trustees and their successors forever
in trust nevertheless for the use and benefit of the Presbyterian
Church worshipping in Asheville who shall most sacredly devote
the same to the worship of the One only living and true God.

DUKE UNIVERSITY

LIBRARY



Asheville, N. C. in 1891



First Presbyterian Church, 1969.

Proa Gorge
Sedimentation

A Spire in the Mountains

To Hope Brown

Whose spirit is the
Christ?

Ever, Love, Brown

October 12, 1971



Digitized by the Internet Archive
in 2014

A Spire in the Mountains

*The Story of 176 Years of a Church
and a Town Growing Together
1794-1969*

By Ora Blackmun

1970

FIRST PRESBYTERIAN CHURCH

Asheville, North Carolina

Limited Edition

Publication Committee

R. Stanford Webb, Sr., *Chairman*

Dr. R. E. McClure, *Consultant*

Earl E. McGuire, *Treasurer*

Ora Blackmun

Margaret Ligon

J. M. Coleman

Mrs. C. LeRoy Robinson

Dr. A. Allen Gardner

The Reverend Mr. Leroy Secrest

Copyright 1970, First Presbyterian Church

Designed and Printed By Daniels Graphics, Asheville, N. C.

Typographic Design By Robert Biddle

Special Photography By Paul Brezney

Symbol Drawings By Lynne Hurni

Div. Sch.
285
.175688
B629
S759
1970

Foreword

Church history ought to be alive with memorable events in the adventures of God's people and not just a compilation of assorted trivia and statistical data.

Here is the history of a local church that throbs with excitement and action. But it is what one might expect from the pen of Ora Blackmun. The author has been my friend for ten years, and both the church and I have been blessed by her extraordinary abilities harnessed and at work in the name of Christ. Teacher, writer, speaker, lover of God and people, she has an eye sensitive to the unfolding events of history and spiritual discernment to interpret those events in the broader context of eternity. She writes with scholarly style in the language of a poet.

A Spire In the Mountains is the love story of a church and a town that grew up together. Each has influenced the other in a marriage that spans three centuries and we are indebted to Ora Blackmun for the written record of that romance to the present hour.

A. Allen Gardner, Jr.
November, 1970

Contents

Foreword	V
In Appreciation	VIII
I A Goodly Heritage	1
II The Church in the Wilderness (1783-1814)	9
III A Grain of Mustard Seed (1814-1832)	22
IV A House Divided (1832-1837)	33
V The Church on Church Street (1837-1850)	41
VI A Decade of Progress (1850-1860)	49
VII The Noise of Battle in the Hills (1860-1865)	56
VIII The Darkness Before the Dawn (1865-1875)	66
IX The Spire of Faith (1875-1886)	76
X Broadening Horizons (1886-1892)	84
XI A Hundred Candles (1794-1894)	98
XII The Dawn of a New Century (1892-1905)	109
XIII Sowing the Seed (1900-1912)	119
XIV Light and Shadows (1912-1920)	129
XV Ripened Fields (1920-1935)	144
XVI Missions of Mercy (1920-1940)	163
XVII Man of God (1892-1947)	175
XVIII The Church at Work (1938-1941)	184
XIX Many Things to Many People (1941-1945)	196
XX The Glory of This House (1946-1955)	208
XXI Faith of Our Fathers (1946-1960)	219
XXII They Who Served (1950-1961)	228
XXIII Changing Patterns (1961-1969)	242
XXIV Worship and Work (1961-1969)	256
XXV A Prophecy Fulfilled (1964-1969)	264

XXVI	On Wings of Song (1890-1969)	277
XXVII	Woman's Work is Never Done (1914-1969)	294
XXVIII	The Days of Youth (1845-1969)	311
XXIX	Scout Troop 8 (1920-1969)	330
XXX	Some Symbols in the Presbyterian Church	341
XXXI	Worship Through Symbols	344
XXXII	The Spire and The City	358
	Chapter Notes	365
	Appendices	370
	Bibliography	379
	Index	384

Illustrations

James Patton Deed to the Church property (1842)	End Sheets
Map of downtown Asheville (1891)	Frontispiece
First Presbyterian Church, Asheville, N. C. (1969)	Frontispiece
	<i>Facing Page</i>
Extract from Session Minutes (1865)	VIII
Some Church Symbols	1
The First Presbyterian Church (1899)	192
The First Church (1951)	193
The Sanctuary (1890)	208
The Sanctuary (1951)	209
Dr. Robert F. Campbell in 1907	256
The Chapel (1969)	257
The Sanctuary (1969)	272
The Educational Building (1969)	273

In Appreciation

I wish to express my sincere gratitude to the Session of the First Church for entrusting to me the rewarding task of writing a *Spire in the Mountains*. I thank Dr. A. Allen Gardner for his constant encouragement and for reading sections of the manuscript. I especially appreciate his helpful suggestions. The Reverend Mr. Leroy Secrest greatly lightened the research work by locating material and by making my many trips to the Historical Foundation at Montreat both easy and enjoyable. For this I thank him. I deeply appreciate Dr. R. E. McClure's help in reading sections of the manuscript, and I thank Dr. C. Grier Davis for giving me permission to read his unpublished sermon, "Whose Man? God's Man," and for supplying information concerning the Good Samaritan Mission.

I wish to express my deepest thanks to Dr. T. H. Spence, Jr., of Montreat and to the entire staff of the Historical Foundation. Especially do I thank Mrs. Mary Lane for her tireless assistance in locating needed information. I also am indebted to Miss Myra Champion, Librarian of the North Carolina Collection of Asheville's Pack Memorial Library, for her interest and her help. I thank the local church members who granted me interviews and who lent me material in their possession, while the widespread interest in the project on the part of the church membership was a constant inspiration to me.

I am particularly indebted to Miss Nancy Jarvis, church secretary, who typed the manuscript, and to Miss Lynne Hurni for making the outline drawings of the church symbols.

The publication of the book has been the work of the Publication Committee. As chairman of that Committee, Mr. R. Stanford Webb, Sr., has been tireless in his efforts to make the book attractive in format and printing. All committee members have enthusiastically aided in the selection of illustrations and in the many mechanical details connected with the publication. Especially am I indebted to Miss Margaret Ligon for her invaluable aid in the proofreading of the book.

Thus many church members have made this book possible and have made both the research and the writing a pleasure and a spiritual experience for me.

Ora Blackmun

Refers and send the following report (statistical) to
me out, forwarded to Presbytery. by
Addition on Examinations 5 on Certificate 2





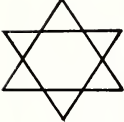


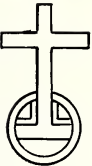



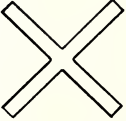

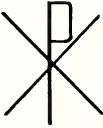
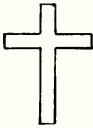
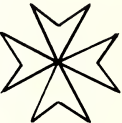


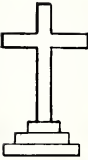

Total Communicants 64
do. in Sabbath School &ible Class 35
Collections

Presbyterial	\$20.00
Publications	200.00
Domestic Missions	720.00
Congregational	3250.00
Miscellaneous	50.00
	\$4220.00

The above report was mailed to the State
Board of Presbytery on Monday the funds collected which
was haulstips captured by the Federal army in
Washington or Salisbury.

W. L. Lanning Clerk

In 1865 the Session sent its 1864-65 report to the April meeting of
Concord Presbytery, the first since the beginning of the Civil War. With
it went the benevolent funds collected during that period. The report and
the funds fell into the hands of Stoneman's Raiders.

Figure 1	Figure 6	Figure 11	Figure 16
			
The fish	The fleur-de-lis	The stylized rose	The Celtic cross
Figure 2	Figure 7	Figure 12	Figure 17
			
Six pointed star	The trefoil	The pomegranate	The Latin cross on orb
Figure 3	Figure 8	Figure 13	Figure 18
			
Stylized dove	The triquetra	The Tau cross	Saint Andrew's cross
Figure 4	Figure 9	Figure 14	Figure 19
			
The flame	Chi Rho	The Latin cross	The Maltese cross
Figure 5	Figure 10	Figure 15	Figure 20
			
The equilateral triangle	Alpha Omega	The graded cross	The Church Seal

Some Church Symbols (See Chapter XXX)

A Goodly Heritage

"Yea, I have a goodly heritage." PSALM 16:6

THE PIONEER MOVEMENT in America was, on the whole, an orderly migration from east to west along parallel lines. That, however, was not the case in North Carolina. By 1660 a few permanent farming settlements had been made in the Albemarle region by Englishmen from Virginia. Three years later, Charles II of England granted eight of his personal friends, as Proprietors, a Charter that created the Colony of Carolina. It stretched from Virginia southward to the Spanish settlements in Florida and, as the Charter stated, "to the West as farr (sic) as the South Seas;" that is, to the Pacific Ocean. For the next 45 years the section of this vast territory that was to become North Carolina developed more slowly than did any other colony. In the north was the Great Dismal Swamp; the coast had no good harbors; the Indians were at times a threat; and several attempts at inland settlements failed. So it was not until 1705 that the Colony could boast of having a town. In that year Bath, laid out the previous year, was incorporated, "having about twelve houses," and five years later a colony of Germans, Swiss, and Englishmen founded New Bern. In 1712 Carolina became two colonies, each with its own Governor and Assembly. In 1729 the Crown purchased North Carolina from the Proprietors, making it a Royal Colony. Then with better government directly responsible to the Crown, with effective peace treaties with the surrounding Indians, and with inducements offered by English shipping companies, North Carolina experienced phenomenal growth, with a nine-fold increase in its population in less than half a century, so that by 1775 it was the fourth most populous English continental colony, having an estimated white population of 265,000 and a negro population of 80,000.

The area of densest population was the Coastal Plain. There several French Huguenot settlements had early been made and after 1746, following the defeat of the Scots at Culloden Field and the reprisals and economic distress that followed, many Highlanders migrated to North Carolina, settling around the present Fayetteville. But the English made up the large majority of the population. By the time of the Revolutionary War, the Coastal Plain region had developed a settled, prosperous plantation society, with considerable wealth, with several schools, with some fine private libraries, and with some rather flourishing industries, especially those connected with lumber and the shipping of naval supplies. Had Englishmen from the Coastal Plain section of the colony pushed westward, following the pattern in other colonies, the Piedmont and Mountain sections might well have taken on this English character, with the religious life dominated by the Anglican Church, the publicly supported church of the colony. Fate decreed otherwise.

North Carolina, like all Gaul, is divided geographically into three parts: the low, sandy Coastal Plain, once the bed of a shallow arm of the Atlantic Ocean; the higher Piedmont, with a soil making it the breadbasket of the new state and today the industrial center; and the Mountain region, dominated by the lofty Blue Ridge and Great Smoky Mountains. The largest rivers in the East flow from northwest to southeast and in the Coastal Plains are too wide and deep to ford, while each has a falls where the Piedmont drops abruptly down to the Plains, making river transportation impossible. As a result, the English colonists remained east of the fall line. No road connected Eastern North Carolina with the Piedmont or "Back Country," as it was called, until long after the Revolutionary War. Thus Easterners traveling to the western sections of their colony or state did so by way of Virginia or South Carolina. So it was left for others to settle the land to the west.

Who these settlers were to be was determined by events and economic conditions in faraway Europe. Discrimination against the working classes, economic pressures and sanctions, poverty, wars, and religious intolerance had of necessity been endured for generations. But a growing feeling of the worth and dignity of each man gave rise in the eighteenth century to widespread unrest among the common people, and with a new continent beckoning to be settled and conquered, many thousands sold their possessions and left their native countries for America. Other thousands accepted the offers of shipping companies and got their passage "on credit." Thus the people who settled the Piedmont and later the Mountain region were, with some exceptions, recent arrivals from Europe. Among them was a sprinkling of Englishmen. There were several groups from different parts of Germany. There were Irishmen and a few Swiss and Welsh. But

greater in numbers than all other settlers combined were the Scotch-Irish.

Many of these Europeans first stepped onto American soil at Philadelphia and then traveled through western Pennsylvania. Some took up land there, but with the best land already taken and with trouble with the Indians there imminent, thousands of others trudged or rode horseback over the tortuous trail misleadingly called the Pennsylvania Road that led to the Piedmont of North Carolina. This road, officially known as "The Great Philadelphia Wagon Road," was more often designated by those who traveled it as "The Great Bad Road." It began near Philadelphia and ran westward through Lancaster to a ferry on the Susquehanna River and from there through York to a ferry on the Potomac River. Then it passed through the "Great Valley of Virginia," crossed the James River and turned south to the site of the present Roanoke. From there it twisted over the Blue Ridge Mountains by way of Staunton Gap and going south, crossed three more rivers—Blackwater, Irvine, and Dan. The final stretch took the weary travelers southwestward into the valley of the Yadkin River in the Piedmont of North Carolina. There some took up land while others went farther south to join friends or relatives in the Catawba area. Other Europeans first saw the shores of the New World at Charles Town and from there followed the ancient Indian trail that over the years had been widened into a caravan road for pack horses taking the White man's wares to the Cherokee towns beyond the Blue Ridge. Some of these newcomers took up land in South Carolina, but many went on west and then took northward trails into the Piedmont of North Carolina. There these two streams of immigrants, the one from the north, the other from the south, met.

The newcomers set about getting grants of land or merely settling at some desirable spot near a stream. They cleared the fields for the planting of the precious seeds brought from their native countries or from Philadelphia; they built their one-room log cabins, often only 12 by 24 feet; and they developed a pattern of living in this "Brave New World." Still the wave of immigrants continued, even swelling during the French and Indian War as many people from Virginia and western Pennsylvania, in order to escape the dangers of war and to gain freedom from support of the Anglican Church, joined the Europeans trekking over the Pennsylvania Road into the Piedmont. Gradually during these years—about 1740-1775—small towns were here and there established, while the unprecedented growth of the area led to the formation of new counties with amazing rapidity. One writer in 1768 declared that perhaps in no historical period, ancient or modern, had there occurred such a rapid and sudden influx of settlers into an area as took place in the "Back Country" of North Carolina. And the settlers continued to come so that by 1775 their pioneer

settlements reached the very foothills of the Blue Ridge. There they were halted by a treaty made with the Cherokees in 1767.

No Indian nation or tribe ever had definite boundaries to its domain, and over an unknown length of time in the past the Cherokees and the Catawbias, meeting east of the Blue Ridge, fought over territorial rights. As pioneers pushed ever westward, the Cherokees realized that there was now a double threat to their nation. It was largely their fear of the English colonists that caused the Cherokees as a nation to take sides with the French in the conflict known as the French and Indian War (1754-1763). Following their crushing defeat in 1761 by an army of British regulars and pioneer volunteers, the Cherokees had no power to resist the White man's peaceful invasion of their country. So they sent a series of pleas to the "Great White Father Across the Waters," asking for a definite boundary line. Accordingly, the Colonial Governor, William Tryon, upon orders from King George, reluctantly met with a Cherokee delegation in 1767. A boundary line was surveyed in South Carolina but both the English and the Indians acknowledged that no survey was possible through the North Carolina mountains. Thus in the treaty, that both parties signed, the crest of the Blue Ridge was designated as the boundary line between the races. East of that line was to be the White man's domain; west of it was Cherokee country in which no White man was "to plant corn." Today the Blue Ridge Parkway traverses sections of that ancient line of demarcation.

Except for the English and the small number of Catholic Irish, the pioneers in the Piedmont represented religious reform groups. Lutherans from Germany came seeking religious freedom and an economic prosperity they could not hope to attain in their native country. They established several thriving communities in the areas of the present Statesville and Kannapolis. In 1752 Bishop August Gottlieb Spangenberg, spiritual leader of the Protestant Moravians in America, secured a grant of land in the Yadkin valley and later obtained a second grant, altogether some 100,000 acres. The following year the first of several groups of Moravians arrived from Pennsylvania, having accomplished the incredible feat of bringing with them a wagon over the Pennsylvania Road. On their land, which they called Wachovia—a word meaning meadow and stream—they built their palisaded town of Bethabara and a few years later the village of Salem. Their purpose was to maintain the purity of their religious views and, if possible, to establish missions for Christianizing the Indians. The second purpose was not fulfilled, but in their communal towns they won the respect of all pioneers, and their palisaded villages became havens of refuge for surrounding settlers during the French and Indian War and

later during the Indian raids that marked the first year of the Revolutionary War.

But the largest reform group was made up of Scotch-Irish Presbyterians, nurtured on the doctrines of John Calvin and John Knox. The term Scotch-Irish is a misleading one and is used only in America. In other countries these people have been known as Ulstermen. They were the descendants of Scottish Lowlanders deported by James I from along England's border to six counties in Ulster in Northern Ireland, which had been completely devastated and depopulated by religious and political wars. Joined by other Scots, these sturdy people made their counties the most prosperous section of Ireland. They built up extensive sheep and cattle industries and established woolen and linen industries that gave them a steady stream of lucrative exports. Missionaries from Scotland traveled through Ulster, and Presbyterian churches were built. Their city of Belfast is today the center of Presbyterianism in Ireland. They were from the first resented by the Catholic Irish and the enmity between the two groups often flamed into bloody conflicts. As a result there was little if any mingling of the Irish and the Scots and so the Scotch-Irish have no Irish blood.

Their very prosperity brought reprisals, both economic and religious. In 1699 the Woolens Act restricted the shipment of Ulster products to Wales and England, where they were subjected to high tariffs. This amounted almost to a death blow to the industries of Ulster. A few years later—1702—came the Test Act that required all in Ulster holding government offices or teaching schools to take communion in Anglican churches. This the Ulstermen refused to do, and many of their churches were nailed shut and their religious leaders imprisoned. To add to the misery of these people, there were outbreaks of trouble with the Irish, while the English landlords raised rentals to prohibitive prices. Nature, too, seemed against them and several successive years of poor crops reduced the poverty-stricken people to hunger. Their only hope for the future was America, and between 1705 and 1775 an estimated 500,000 of these Scotch-Irish migrated to America, leaving the counties they had earlier made to "blossom like the rose" practically emptied of Scotch Presbyterians. In America they scattered into every colony, but perhaps the "Back Country" of North Carolina became the home of the greatest number.

They brought with them their initiative and their many skills, for in Ireland they had been weavers, fullers, millers, wheelwrights and wagon makers, blacksmiths, tailors, rope-makers, as well as farmers and sheep and cattle raisers. As pioneers they used these skills to create a new way of life in a new land. They were hardy, energetic, outdoor people, willing

to pay with hard labor the price for the political and religious freedom they sought. And they were thrifty, in fact, so thrifty that it was said of them that "they kept the commandments of the Lord and everything else good they got their hands on."¹ Their tenacity was by some considered sheer stubbornness, and they were accused of offering this prayer: "Lord, grant that I may be right, for Thou knowest that I am hard to turn."² Yet it was also said of them that they were committed to their Presbyterian faith. As the Piedmont settled, friends and neighbors at times met in homes to worship together and when, occasionally, traveling missionaries passed through a region, services were held for several days or a week in homes or out under the trees. Some of these meetings led to the formation of congregations and the erection of church buildings. Yet a few "meeting houses" seem to have been built before their congregations were formally organized. Practically every organized church became the "Mother Church" of one or more churches organized farther west, for the Presbyterian Church marched westward with the westward growth of population.

The Presbyterian Church in America was organized as the result of the work of the Reverend Mr. Francis Makemie, whose evangelistic journeys took him from New York to Georgia. Shortly before his untimely death the first Presbytery in America was organized in or near Philadelphia, with seven ministers and "certain elders" present. That was in 1705 or 6, and in 1717 the Synod of Philadelphia, organized in that city with four presbyteries, became America's first synod. At that organizational session were 17 ministers and "several elders." In America that year there were only 19 Presbyterian ministers and 40 churches with about 3,000 members. Among these early ministers were two of special interest to the First Presbyterian Church of Asheville. The Reverend Mr. William Tennent, who had migrated from Ireland, opened a school or seminary at Neshaminy, Pennsylvania, for the training of ministers. It was the forerunner of the College of New Jersey, later to be Princeton. His son, Gilbert Tennent, was a fiery evangelist, who at one time preached a barbed sermon he called "The Unconverted Ministry" and aimed it at those of his fellow ministers who stoutly maintained that all Presbyterian ministers *must* be educated in England or Scotland and who jeringly called his father's school "The Log School." These two men are the ancestors of the Tennent family of Asheville, all of whose members have been or are now (1969) members of the First Presbyterian Church.

In 1745 the Hanover Presbytery was formed to include all territory south of the Potomac River, and organized Presbyterianism thus came to North Carolina. The Reverend Mr. Alexander Craighead, serving as pastor of the Rocky River Church after 1757, laid the foundation for Presbyterianism in a wide area around the village of Charlotte. As early

as September, 1755, the Reverend Mr. Hugh McAden, making a missionary journey through the Piedmont, preached a series of sermons at "the new meeting house" in Iredell County. This would indicate that a congregation had already been formed there or that there existed an interest for a congregation strong enough for dedicated believers to have prepared a meeting place. It is thought that this was or developed into the Centre Church, which for more than 200 years has been an influence in the spiritual life not only of the Piedmont, but of the Mountain section as well, for it is one of the "Mother Churches" of the small congregations later formed west of the Blue Ridge, including the First Church of Asheville. It was fitting that this Centre Church should have been chosen by the General Assembly for the organizational session, on November 5, 1788, of the Synod of the Carolinas.

Another "Mother Church" of the First Church of Asheville was organized a few miles from the present Rutherfordton in 1768 with a membership of 20 and with the Reverend Mr. Daniel Thatcher as its pastor. A little log building was constructed on land given by William Long, who had received a land grant from King George III of England. However, the cemetery was on land still belonging to the King so that the final resting place of the people might be on "native soil." The Church was appropriately given the name Britain, but during the Revolutionary War the members—American patriots all—added a second "T" to the name and as the Brittain Church it has extended its fine Christian influence to this day. This has included the establishment of the Westminster School, which provided education for the children of the area for several generations, and the forming of new churches in the Rutherfordton area as well as churches west of the Blue Ridge.

Yet another "Mother Church" that contributed to the western churches is the Quaker Meadows Church near the present Morganton. It was organized three years after the close of the Revolutionary War, although services had been held over the years in homes as missionaries passed through the area. Members of and people influenced by Centre, Brittain, and Quaker Meadows Churches, moving into the newly opened land west of the Blue Ridge after 1783, made up the nucleus of practically every congregation formed in Buncombe County.

The shot fired by the embattled farmers at Concord Bridge on an April day in 1775 may not have been "heard round the world," but it echoed and reechoed in the Piedmont of North Carolina. The pioneers, coming from Europe or only one generation removed from it, well knew the restrictions and persecutions that had made them seek freedom in this new country, and they were determined to keep their newly found liberty even if it meant war. This was especially true of the Scotch-Irish, who had

suffered so grievously from the injustices of England. News of the Concord "Battle" reached Charlotte May 19 while delegates from each unit of the Mecklenburg Safety Council were meeting, accompanied by approximately half the men of the county. Immediately a document was drawn up embodying the sentiments of the delegates and was read to the men assembled before the Courthouse on May 20. It contained, according to the copy written from memory 25 years later by John McKnitt Alexander, secretary of the Assembly, a declaration of independence from England. That was more than a month before the Philadelphia Declaration of Independence. On May 21 a set of "Resolves" was drawn up and adopted. Fortunately they have survived and give evidence that these pioneers, most of them Scotch-Irish, declared publicly that all commissions issued by the King were now "null and void," and anyone accepting an office under the Crown would be considered an "enemy to his country."

As war came, some men in the Piedmont shouldered their small-bore rifles and left to join the volunteer American forces on eastern battlefields. Many more joined the Council of Safety of North Carolina that guarded the home front. Thus when the Cherokees, allied with the British, went on the warpath in the summer of 1776, attacking frontier villages and farms and leaving death and destruction in their wake, patriots of the Piedmont—most of them Scotch-Irish—accompanied General Griffith Rutherford on his campaign into Cherokee country. So drastic was the punishment meted out to that Indian nation in the autumn of 1776 that all attacks by the Cherokees ceased and, considered as enemies, they later had no bargaining power with the new nation that emerged from the war. In the last years of the struggle the war came to the Piedmont. Then the pioneer patriots joined the "Men from over the Mountains" and tracked Ferguson's forces to their stand on King's Mountain. Under cover of darkness and through a pelting rain these frontiersmen, who had not taken the time or effort to enlist in the American Army, clambered up the abrupt and wooded slopes of the mountain to surprise and utterly confuse and defeat the surrounded British. This battle, unique in the annals of warfare, turned the tide in the west, but more important than that, it led to the army of Cornwallis marching north through North Carolina and the eventual surrender of the British forces at Yorktown.

When peace came, a penniless Government could in only one way show its gratitude to the courageous, liberty-loving men who had willingly and without pay "brought forth on this continent a new nation." This way was through grants of land, and in North Carolina that land would be west of the Blue Ridge. And when the veterans crossed the mountains, they would take with them the political freedom they had won, and their religious faith that would be evidenced in their churches.

The Church In The Wilderness

*"A voice cries: In the wilderness prepare ye the way of the Lord
Make straight in the desert a highway for our God."*
ISAIAH 40:3

AS THE NOISE OF BATTLE died away and soldiers trudged the long miles to their homes, a grateful new nation granted land in its western territories to the unpaid veterans, while states offered land grants to those who had served in their Safety Units as well as in the Continental Army. The Federal Government, however, reserved the right to make treaties with Indian tribes and nations, but states were given control over lands declared to be "cleared of Indians." In North Carolina neither the State nor the Federal Government considered Tryon's Blue Ridge boundary treaty with the Cherokees as now valid, and in 1783 a treaty was made with this Indian nation that allowed North Carolina to open for settlement a narrow strip of land west of the Blue Ridge. This treaty was followed by others in rapid succession, each one nibbling away at the once vast Cherokee domain, until by 1835 all that remained was the territory around the Indian villages strung along the Little Tennessee River and its tributaries in North Carolina, eastern Tennessee, and Georgia—and even that was doomed.

The only Indian village known to have existed in the area opened for white settlement in 1783 was a Shawnee town at the site where the Swannanoa River empties into the French Broad River in what is now Biltmore. Only the remains of it along both of these streams proved its existence, for the Cherokees had driven the usurping Shawnees from their territory 50 years or more before North Carolina passed the Settlement Act. All the land included in that Act, however, had been a part of the Cherokees' farflung hunting domain.

Although before the passage of that Act a few white men had undoubtedly crossed the Blue Ridge on hunting expeditions into what is

now Buncombe County, the first one coming as a settler was Samuel Davidson, who brought with him his farm animals, his young wife and baby, and a negro household servant. He was a member of the Davidson family that had earlier settled along the Catawba River, many of whom had recently served with distinction in the Revolutionary War and several of whom had given their lives in the cause of freedom. Crossing the Blue Ridge from Fort Davidson, now Old Fort, by way of Swannanoa Gap in 1784, the young veteran built a tiny cabin at the foot of Jonas Mountain on Christian Creek, which empties into the Swannanoa River. It was the first white man's home in Buncombe County. He cleared land for his crops but he did not plant the seeds he had brought with him, for a hunting party of Cherokees, seeing smoke curling skyward from the chimney of a white man's cabin, seethed with resentment. They removed the bell from one of his animals and when the young pioneer came from his house to start another day's work, they lured him with his own bell to a secluded spot and shot him. Back in the cabin the young wife heard the report of the rifle and, with her baby, she and the negro woman hid during the day. Then, taking separate paths, she and the servant stumbled through the trackless forest of the rugged mountains back to the Fort. Members of the Davidson family then trudged grimly over the mountains to locate the body and if possible to avenge the death of their kinsman. They succeeded in both aims. Thus the first state authorized attempt at settlement southwest of the Blue Ridge was baptized with human blood.

The pioneers were of sturdy mettle and in a few months Colonel William Davidson, twin brother of the slain man, and Rachel Alexander, his sister, and their families, together with some friends, crossed the mountains from the Catawba Settlements to take up grants of land where Bee Tree Creek empties into the Swannanoa River. In 1787 William and James Davidson were granted 640 acres of land on both sides of the Swannanoa River, and Daniel Smith soon took up land near the site of the present Asheville railroad station. There his son, James McConnell Smith, was born, the first white child born in Buncombe County. Also to the Swannanoa valley came other families—the Robert Pattons, the William Gudgers from the Watauga Settlements, the John Pattons and the William Forsters from Virginia, and James Patton, with his pack horse laden with goods, from his travels through the counties to the east, and these were joined from time to time by friends and former neighbors.

Other newcomers went into nearby areas, taking up land in the fertile valleys. Colonel David Vance, coming from the Catawba Settlements, got a grant of land in Reems Creek valley, joining a few other settlers already there and being joined later by incoming pioneers. In

1787 William Moore secured a grant of 450 acres in Hominy Creek valley, where he and his men on their mission against the Cherokee villages on the Tuckaseegee River had camped just nine years before. Soon afterward Edmund Sams, coming from east of the Blue Ridge, also took up land in that valley. About that time George Swain settled in the Beaverdam valley as did Daniel Killian, while John Burton took up land in the present north Asheville. Zebulon Baird, arriving in 1793, built a house near the French Broad River and his brother Bedent settled near Swain in Beaverdam valley. Each of these tiny clusters of farm homes grew into a community. Some of those coming from Rutherford County settled farther south in what is now Henderson County. The first of these was William Mills, who took up land along the stream that now bears his name. Soon afterward, Samuel Edney, who would become the first resident Methodist minister west of the Blue Ridge, arrived and settled in the area now known as Edneyville. Still others pushed farther west and, like the Shook and Gooch and Smathers families, settled in the present Candler area near the Pigeon River. Yet others, like Colonel Robert Love and his brother, General Thomas Love, went on to Richland Creek. Near there they would later establish the village of Waynesville. So it was that by 1790 the land opened to settlers west of the Blue Ridge had a surprisingly large population.

During the Revolutionary War, North Carolina, recognizing the needs of the pioneer communities in the Catawba region just east of the Blue Ridge, established Burke County in 1777 and to its south, Rutherford County in 1778. Both extended across the mountains and westward to the Mississippi River. After 1783 families from both had become pioneers west of the Blue Ridge. Thus the most populous and compact areas were in different counties, for the Swannanoa and Bee Tree Settlements were in Rutherford County while the Beaverdam and Reems Creek communities were in Burke County. In 1752 the leader of the Moravians, Bishop Spangenberg, wandering in the snow covered region around the present Boone in search of a suitable location for an Indian mission, wrote in his diary, "The western part of North Carolina is all hills and valleys and that pours the waters together."¹ Settlers in the mountain regions of Burke and Rutherford Counties found Bishop Spangenberg's words all too true. They were separated from their county seats by the forest-covered Blue Ridge with nothing better to travel than a few dim Indian trails. In January, 1792, the General Assembly of North Carolina, in response to petitions from western residents of Burke and Rutherford Counties, passed a bill creating a new county to be called Buncombe in honor of a Revolutionary hero and to be made up of the western sections of Burke and Rutherford Counties and extending westward to the Tennessee border and southward

to South Carolina. So extensive was this new county that it was facetiously called "The State of Buncombe."

On April 16, 1792, the first county court was held at the home of William Davidson, a spot designated today by a tablet on the Biltmore Estate near the entrance. This house proved too small for the assembled men and the meeting moved to the larger barn. Tradition says that the first request made was for the men to remove their coonskin caps so that the opening prayer might be given. The business of prime importance was the establishment of a courthouse, and, as might be expected, its location became a hotly argued issue between settlers in the Bee Tree-Swannanoa area and those in the Beaverdam-Reems Creek section. The matter was left in the hands of a committee and eventually a compromise was worked out. Thus the site chosen was between the two settlements and on a plateau that offered road access from all directions. It was not to be north of the "Indian graves," possibly graves of warriors killed in the Cherokee-Shawnee struggle. These graves were near the present intersection of Lexington and Patton Avenues.

The courthouse, a simple log building facing east, stood about where Patton Avenue enters Pack Square. Nearby was the prison with an attached palisaded "exercise grounds" for the prisoners. Nearby, too, were the public stocks for offenders against society. In 1794 John Burton, often called "The Father of Asheville," marked off 42 lots on his extensive holdings around the courthouse and laid out a street, later to be called North and South Main Streets and still later Biltmore Avenue and Broadway. As time went on, along these streets log structures appeared. James Patton, who had earlier arrived in the Bee Tree Settlement with his pack horse laden with welcomed goods, now opened a store and in 1793 Zebulon and Bedent Baird arrived from South Carolina. They had succeeded in getting a wagon across Saluda Mountain by taking it apart and carrying those parts and the contents of the vehicle over the rocky heights for reassembling on the other side of the mountain. So, to the astonishment of the settlers, their wagon with its load of merchandize rumbled into Buncombe Courthouse, where a general store eventually housed the goods. George Swain set up as a hatter; Burton himself built a nearby grist mill; Colonel Patton's home became a stopping place for chance travelers; William Forster developed a fine orchard on his estate on the site of the present Biltmore; and his son, Thomas, built a bridge over the Swannanoa River, the first bridge west of the Blue Ridge, and erected a mill. A forge was set up; Silas McDowell opened a tailoring shop; and Phillip Smith made wagons as well as "shoes for men and horses, saddles and hats."² Buncombe Courthouse had become a town, North Carolina's first town west of the Blue Ridge. In 1801 it acquired a post office with

Jeremiah Cleveland as postmaster, and five years later became the distributing point for mail going to all parts of Western North Carolina and to Tennessee on the west and to the northern and western sections of South Carolina and Georgia, with George Swain as the postmaster. Morristown, the name given the village, proved unpopular and on some unrecorded day an admirer of Governor Samuel Ashe called it Asheville. This name caught the public fancy, even creeping into the court records, and so when the town was incorporated in 1797, Asheville was made its official name.

The town, covering a small area, grew slowly, and for decades its population belied its importance. It was land that lured men into the mountains and on as broad acres as they could acquire, they made their homes. Whatever else a man was, he was first of all a farmer, and those establishing businesses in Asheville daily rode horseback to the village, returning before sundown. On the farms the days were sometimes filled with adventure, often with excitement, and occasionally with danger, and every day brought its quota of hard work. With homes to be built and later enlarged and with furniture to be made, with land to be cleared and crops to be grown, with small herds of cattle and hogs and sheep to be raised, with hunting and fishing to be done to furnish needed food, and with animal skins to be prepared for buckskin clothing and coonskin caps, a man's work began early; while with gardening and cooking and washing, with spinning and dyeing the yarn and weaving it into the linsey-woolsey that must be hand sewn into the garments for the family, with gathering the leaves and roots for dyeing and the wild fruit and nuts for food, together with the herbs and roots needed for the family's medicine, a woman's work was never done. But these pioneers, most of them young people were equal to their tasks and they prospered so that in a remarkably few years each farm was practically self-sufficient and many farmers had products—mostly furs and skins and smoked hams—for the Bairds to take on their annual trip to South Carolina markets, bringing back the few needed essentials and in time also some "store bought" luxuries. Bartering was the accepted method of trade, for money was as scarce as the proverbial hen's teeth, and what coins circulated were mostly English, with some French and with a goodly sprinkling of Spanish doubloons and pieces of eight. It was not until 1809 that officials were authorized to keep their records in terms of American currency.

After 1783 there was no Cherokee war but because of the very real danger of isolated attacks on frontier farms, William Moore erected at his home in 1787 a small fort that stood near the present Enka Corporation Plant, and a few homes, like that of Zebulon Baird, had port holes through which guns could be fired at prowling Indians. Along the French Broad

River the early settlers erected tiny forts known as "Block Houses" some six miles apart, and armed volunteers nightly patrolled the stretches between them. Later, units of a home militia were organized, with the volunteers, without benefit of uniforms, furnishing their own muskets, powder, and powder horns. They attended called drills known as Exercises and once each year, at some designated spot, they attended a reviewing and recruiting ceremony called Muster Day. As the danger of Indian attacks subsided, Muster Day took on an air of festivity as a social gathering.

Francis Asbury, Methodist Bishop, on one of his annual missionary trips through the pioneer region of North Carolina, noted in his *Journal*, "This is a day of small things." It was also a day of dreams for the future. To the Scotch-Irish settlers, many of whom had been members of or influenced by Centre Church, the Brittain Church, or Quaker Meadows Church, these dreams centered around churches in this wilderness, churches that would give them the spiritual comfort and strength of "the faith of their fathers." Their dreams also centered around schools that would widen opportunities for their children. Both of these dreams became realities surprisingly early. Sometime before 1793 Robert Henry, like the other pioneers a veteran of the Revolutionary War, arrived in Asheville. He was one of the most versatile of the early settlers and freely gave of his talents to this country that was to be his home. An educated man, he was a teacher, a lawyer, and a surveyor, working at each profession as the need arose. When he came to Buncombe Courthouse, it was a school that the people were eager to have established. Thus on a knoll, covered with magnificent oaks and pines, on land originally granted to William Davidson but now owned by William Forster, "the second of that name," Robert Henry or his patrons erected a little log school building, the first one in the state west of the Blue Ridge. It was half a mile north of the Swannanoa River and so was outside the new village; in fact, it would be a hundred years before that site would be within the bounds of Asheville.

No detailed description of it or its furnishings has survived, but it is safe to assume that it was similar to later school buildings in remote mountain areas. If so, it was an oblong structure with a fireplace at one end. Near it would be the day's supply of wood, split and brought in by the pupils. The furniture is sure to have consisted of split log benches for the pupils and a hand made wooden desk and stool for the teacher. Near the door on a shelf the wooden bucket would be filled each morning and above the bucket would dangle a gourd dipper hung by a cord to a peg in the wall. Across other pegs in the wall a bundle of switches is sure to have rested, waiting to be used freely on recalcitrant pupils to keep them from being "spoiled." There is also no record of the text books used or of writing equipment. Doubtless patrons donated the use of whatever

book or books they possessed, and the Bible was the chief text, supplemented with the Confession of Faith. Pupils could use smoothed boards for slates and charcoal brands or quill pens and pokeberry ink for writing. Of necessity the information was imparted by the teacher and stress was placed on memory work. As an evidence of patriotism the school was called Union Hill, and both boys and girls arrived on horseback from the various farming communities to take advantage of the "book learning" it offered. Henry's pay undoubtedly consisted of products from those farms.

In 1794, when Union Hill was a year old, the second dream of the Scotch-Irish pioneers began taking shape as a reality. The first step leading to a church in the wilderness was described in an article appearing in the *North Carolina Presbyterian* of February 19, 1879. It was the result of research work done by the Reverend Mr. W. N. Morrison, pastor of the Swannanoa Church from 1840 to 1852.³ "The first preaching," wrote Mr. Morrison, "of which the writer can gain any knowledge was done by Rev. Dr. Hall of Iredell County and the Rev. Mr. Kilpatrick of Rowan. These gentlemen met . . . in this valley in the year 1794." The Reverend Mr. James Hall, D.D., a graduate of Princeton and during the Revolutionary War a captain of cavalry and then an army chaplain, was later pastor of three churches in the Statesville area of Iredell County, serving them from 1778 to 1790. At that time, "wishing to devote more time to the cause of domestic missions," he was released from two of the pastorates and in 1793, under the direction of a commission of the Synod of the Carolinas, "commenced his missionary excursions." Altogether he made "fourteen long and toilsome missions." The one undertaken in 1794 brought him to the Bee Tree Settlement. With him, probably as a companion and helper, was the Reverend Mr. Joseph D. Kilpatrick, who had been ordained the previous year and had served as pastor of the Third Creek Church in Rowan County.

It is easy to imagine how warmly these two men were received by the settlers, some of whom may have been former members of churches served by them. And it was surely for these pioneers a season of deep spiritual joy and inspiration as these ministers 'held their meeting of several days continuance on the banks of a little stream called Bee Tree, and under the shade of the beech that grew thereon. Here they held their meeting because no better accommodation could be secured." The precise spot of the meetings was pointed out to Mr. Morrison by two elderly members of the congregation. It was about a mile from the 1852 church and near a road leading, in 1794, into Asheville. The meeting led to the formation of a congregation and the erection of the first church building southwest of the Blue Ridge. It was a log structure and was built on land given by Robert Patton and was known as the

Robert Patton Meeting House. It faced the road laid out in 1793 that connected the Bee Tree-Swannanoa Settlements with those in Reems Creek by way of Bull Mountain Gap. Later the congregation built a log church at the foot of Piney Mountain and changed the name to the Piney Grove Church. Still later a new building was constructed on the top of the hill, to give way in time to the present church known as the Swannanoa Church. A section of the cemetery of the old Patton Meeting House is still the resting place of some of the original settlers.

The two missionaries went from Bee Tree to other Buncombe County settlements, doubtless to all communities in which a group large enough to justify meetings could be assembled. As a result, a congregation was formed at the "Mouth of the Swannanoa" in what is now Asheville. The Presbyterian Church of Asheville thus came into being. Almost half a century would pass, however, before the church organized in 1794 would have a place of worship within the city limits of Asheville. A congregation was also formed at this time in the Reems Creek area, where a small log church building was soon erected. Another congregation, it seems certain, was formed by these two ministers at this time in the Cane Creek section in what is now Fairview. A building must have been erected soon afterward, and in 1797 the Reverend Mr. George Newton was ordered by Concord Presbytery to preach there once a month. The missionaries are sure to have held meetings also in the Hominy Valley settlement, but if a congregation was formed there at that time, it did not survive the struggles of the early years of its existence.

With travel conditions of the times making communication slow, if not impossible, no mention of churches organized in Buncombe County appears in either Presbytery or General Assembly Minutes until 1797. In that year a table dated May 24, 1797, includes in the list of churches in Abingdon Presbytery "Rims Creek Congregation, Mouth of Swannanoa, and Head of French Broad." Each is said to have 35 families with a total ability to pay \$100, but each is said to be "Vacant", that is, without a pastor, and each is said to have been formed in 1794. Also in these minutes Concord Presbytery, to which Buncombe County had recently been transferred, lists as vacancies able to support a minister "Swannanoa, Hems Creek, and Buncombe" (Buncombe Courthouse.) Although the Asheville church is given as Swannanoa in one of these lists and as Buncombe in the other, the Minutes of the General Assembly seem to verify the fact that what became the First Presbyterian Church of Asheville was organized in 1794 by Dr. Hall and the Reverend Mr. Kilpatrick. How these little Buncombe County churches fared from 1794 to 1797 is not stated, but perhaps now and then missionaries sent by the presbytery held services in the churches or in homes.

In 1797 Robert Henry gave up his position as head of the Union Hill School to take up his profession as a lawyer. His role as teacher was assumed by the 32 year old George Newton, a Presbyterian licentiate, who crossed the Blue Ridge from Rutherford County in the autumn to take up the duties as educational leader of the village that had just officially been given the name of Asheville. Almost at once he received a call from the three congregations—Bee Tree, Swannanoa (Asheville), and Reems Creek—to serve them as minister. The records of Concord Presbytery for March 28-29, 1798, state that the call was “brought in and read which he accepted.” Four ministers were then appointed to “attend at Swannanoa to hold an intermediate presbytery for the ordination of Mr. Newton on the second Wednesday of August next.” On that occasion Newton was required to prepare a sermon on the text, “And you he made alive, when you were dead through the trespasses and sins.” Ephesians 2:1. He was also required to give a lecture on 2 Peter 3:1-9, and to stand an examination on “church history, church government, and chronology.” He came through the ordeal in a most satisfactory manner, and in the Minutes of the October meeting of the Presbytery this record was inserted: “It appears from the intermediate presbytery at Swannanoa that Mr. George Newton was set apart to the whole Gospel ministry.” Thus he and his elder, Mr. James Davidson, were admitted as bona fide members of Concord Presbytery, and his ordination was reported to the Synod of the Carolinas.

George Newton then began a 17 year residence in the Asheville area as its teacher and minister, with the schoolhouse also serving as the church building. His was a combination of professions rather general in pioneer sections of North Carolina and a most satisfactory one to Presbyterians, who demanded educated ministers and who eagerly desired a thorough and a church-centered education for their children. With George Newton this two-fold service was reflected in every avenue of community life. He was an outstanding instructor with a rich background of information and the ability to impart it to others and to inspire pupils with a desire to learn. His methods were effective and apparently advanced for the times, and over the years he may have been able to get somewhat better equipment and more books, including text books. Under his management Union Hill became a boys’ school, and in 1805 by an act of the State Assembly it became Union Hill Academy. Four years later the General Assembly of North Carolina, honoring the work of this Teacher-Minister, changed the name to Newton Academy.

The respect the community felt for him as a man and the appreciation of his congregation and his patrons for his work were evidenced in the gift made on July 11, 1803, by William Forster, Jr., “the third of that

name," who conveyed to the trustees of the school a tract of eight acres on which was "an old school house, with a new one, and a framed dwelling house." The terms of the deed designated that the gift was made "for the further maintenance and support of the Gospel, and teaching a Latin and English school or either as may be thought most proper from time to time . . . by the trustees, or a majority of them, or their successors in office." It also provided "for a residence for the preacher of the Gospel." It also stated that at all times there were to be eleven trustees from the neighborhood around the school, two from Newton's congregation at Cane Creek, two from his congregation in Reems Creek, one from his congregation at Patton's Meeting House, and one from the neighborhood of Hominy Valley, where, apparently, there was no congregation at that time. This deed indicates the widespread area from which his pupils came. With a larger campus and more buildings, it is possible that some boys were boarding pupils. The Academy was further enlarged when the same William Forster, Jr., on November 15, 1809, conveyed to the trustees an additional three and one-fourth acres of land that joined the other tract on the south and that included "the brick house now building."

The people from all parts of Buncombe County that crowded into Asheville on July 4, 1809, were privileged to witness the result of Newton's resourcefulness and ingenuity as a teacher, for the Academy had assumed the responsibility of providing a form of patriotic celebration suitable for the day. So impressed were the spectators with the "exhibition" presented that the following glowing account of it was sent to Raleigh, where it appeared in the *Raleigh Star* on July 7:

"The anniversary of our glorious Independence was pleasingly celebrated in this little village on Tuesday last. Here was no bombastic display of warlike ardour—no mock feats of chivalry—no firing of guns—no splendid feasting—no Bacchanalian libations—and consequently no pestiferous or baneful practice of assassinating characters with impunity and fomenting party strife.

"At about 11 o'clock in the forenoon the students of the Union Hill Academy (under the tuition of the Rev. George Newton) marched into town in handsome order, followed by their teacher and the trustees of this seminary, and had an exhibition at the house of Maj. Andrew Erwin, where a stage had been previously erected. The scene was beautiful; about 40 of the students neatly clad in homespun garb, exhibited various characters on the stage — while the expressive countenances of several hundred of spectators bore testimony that their performances were such as did honour to themselves and their Preceptor."⁴

In view of the ever increasing enrollment at the Academy, its trustees

in 1810 drew up ambitious expansion plans that included the erection of new buildings and the establishment of "a female seminary." Aware of the scarcity of money in the county, the trustees appealed to the North Carolina Legislature, which responded by passing a law authorizing Newton Academy to conduct a lottery. As carried out by the trustees, lottery tickets sold for \$4 each, with the lucky winner to receive the fabulous sum of \$7,000. In spite of advertising in the Raleigh newspaper and conducting a campaign in Buncombe County, the project failed and had to be abandoned, "owing to the extreme scarcity of cash" and the money collected returned to the purchasers.

The influence of Newton as a Christian teacher radiated far beyond the confines of his academy on the hill. With the character and educational training he gave to that second generation of pioneers, many attending his classes later helped to shape the destiny of the town, the county, the state, and the nation. George W. McCoy, in his *History of the First Presbyterian Church*, has given a partial list of leaders taught and inspired by this master teacher: "David Lowry Swain, first native lawyer of Buncombe County, who became governor of North Carolina and president of the University of North Carolina; B. F. Perry, who became governor of South Carolina; Waddy Thompson, of South Carolina, who served as a member of the Congress and as U. S. minister to Mexico; General Robert B. Vance; Montraville Patton, legislator, merchant, and influential citizen; and James W. Patton, merchant and for many years chairman of the County Court of Buncombe."⁵

As a minister, George Newton was respected for his ability and his dedicated service and he was loved for his warm and understanding personality. Francis Asbury, Methodist Bishop, making his annual tours through Western North Carolina, sometimes spent a night or two in the Newton home and in his *Journal* declared Newton "a man after my own mind" and he paid the Presbyterian minister the highest compliment he knew when he wrote, "He is almost a Methodist, and reminds me of Dear Whatcoat (Asbury's former traveling companion) — the same placidness and solemnity."⁶ Newton's pastoral load was a demanding one. He preached not only in Newton Academy to the largest of his congregations, but also to the small group of members at Patton's Meeting House, to those of the Reems Creek Church, and to those of the Cane Creek Church. Of necessity he spent long hours on the roads connecting his pastorates. From Bishop Asbury's *Journal* one gets a vivid picture of the road conditions between these small churches. After riding in a chaise from the Daniel Killian home in Beaverdam, on the site of the present Roy Cagle home, to William Forster's home in the present Biltmore, the good Bishop recorded his experience in these words: "This

mode of conveyance by no means suits the roads of this wilderness; we were obliged to keep one behind the carriage with a strap to hold by and prevent accidents almost continuously.”⁷ That was in 1800 and two years later, after getting down Saluda Mountain into South Carolina and the “flat country” by using “time, patience, labor, and two sticks,” he write: “Once more I have escaped filth, fleas, rattlesnakes, hills, mountains, rocks, and rivers. Farewell western world for a while.”⁸ Traveling on foot or on horseback was the only practical way of getting from one place to another, in spite of the so-called wagon roads, and sometimes the roads were too bad for any method of travel. Even as late as 1849 “Col. Brown, wife and daughter were prevented from attending” a meeting for the reorganization of the Asheville Church, “the day being very inclement.” That phrase translated means that the roads from their house to Asheville were impassable.

Yet George Newton, from 1797 to 1814, met his regular schedule, perhaps one Sunday afternoon a month at each of the three small churches and two or more Sunday mornings at the Academy, and he went in fair weather and in foul, prevented only by illness and floods. He was rewarded for his tedious traveling efforts by the crowds that gathered to hear his sermons. The congregations were small, but people came from miles around to hear his messages of the saving grace of Christ, who died that men might live. Thus the influence of his preaching extended over a wide area. Preaching services were the only church activities, and there were no night meetings as later would be held in the Asheville Church. Other activities, such as Sabbath School, women’s societies, and young people’s meetings, were, during these years, still in the future. But the sermons were long and their applications to everyday life and living were strongly and clearly given. With such a sermon once or twice a month, the listeners were spiritually strengthened to live as Christians in a pioneer environment and so could be a leavening force in its society.

Newton and his congregations strongly felt the responsibility of the Church for the moral atmosphere of the area. Accordingly, when the Concord Presbytery met on September 30, 1800, with Newton as Moderator, that assembled body sent a petition to the Buncombe County officials calling attention to “many gross immoralities daily among the citizens of our state, of which intemperance in the use of ardent spirits, profane swearing, breach of the holy Sabbath are none of the least” and requesting that the laws “be carried into vigorous execution.” The Court, perhaps feeling guilty because of its failure to fulfill its duty, responded by promising strict punishment of all offenders.

It must have been with a feeling of bereavement that congregations he had so faithfully served heard George Newton’s request, made in the

autumn of 1814, that they join him in asking Concord Presbytery to dissolve his pastoral relationship with them. Leaving Asheville, he went to Shelbyville, Tennessee, as principal of the Dickinson Academy and minister of the Presbyterian Church. He had served Asheville and Buncombe County for 17 years as a true friend of the people, as their spiritual counselor, and as their able teacher. The honor in which he was held and remembered is evident today at the site where he preached and taught for when the City of Asheville acquired the old academy property in 1907, the school it established there was named Newton.

In the churchyard at Shelbyville the tombstone on his grave pays this tribute to George Newton, who labored 43 years in the vineyard of the Lord: "He preached this glorious Gospel . . . He testified to all, repentance toward God and faith in our Lord Jesus Christ . . . His memorial is written on many hearts . . ."

CHAPTER III

A Grain Of Mustard Seed

*"The kingdom of heaven is like a grain of mustard seed
which a man took and sowed in his field."*

MATTHEW 13:31

AFTER GEORGE NEWTON took up his work in Tennessee in 1814, the four Buncombe County churches he had served—including the Asheville congregation — were without a minister for three years. The General Assembly in 1814, however, assigned to Concord Presbytery a full time missionary. The Reverend Mr. Francis H. Porter, who had three years before been examined and received by Concord Presbytery, assumed that work, having as his territory Buncombe, Rutherford, and the newly organized Hayward Counties. How often his journeys brought him to the Asheville area is not known, but on his occasional visits he must have held one or more services in each of the four churches, giving each congregation enough spiritual food to insure its survival. At the meeting of the Concord Presbytery on April 1, 1817, "a call was introduced from Asheville and Rimm's Creek for the ministerial labors of Mr. Francis Porter." He accepted the call and on August 22 of that year took up his duties as pastor of the Buncombe County churches. Making his home at Asheville, he also assumed the position of principal of Newton Academy, and the family lived in the house on the campus which in 1803 had been provided by William Forster, Jr., "the third of that name," as a "place of residence for the preacher of the Gospel." How the Academy had been managed in that period between 1814 and 1817 is not clear.

For more than five years Francis Porter was the minister of the Asheville Church. Not much is known concerning his pastoral work. The absence of information held in the memory of his congregations seems to indicate that, dedicated as he undoubtedly was and faithful in the performance of his pastoral duties, he never won the degree of loyalty

and devotion given to George Newton by pupils, congregations, and other settlers who crowded into the log churches and into Newton Academy to receive the instruction, the admonitions, and the inspiration of the Newton sermons. Yet Francis Porter's life and work must have had its influence in the community and his Christian living must have been an example for others. This seems evident in the fact that his four sons entered the Presbyterian ministry and served their generation with distinction.

On April 3, 1823, the Reverend Mr. Porter applied to the Concord Presbytery, meeting at the Steele Creek Church, "for leave to resign his pastoral charge of the congregations of Asheville, Swannanoa (Bee Tree and possibly also Cane Creek) and Rimm's Creek." He seems to have had no consent from the congregations for dissolving this pastoral relationship, and the congregations were, therefore, ordered to "appear by their representative or otherwise to show cause why Mr. Porter shall not be released from his pastoral charges." Thus he continued his Buncombe County duties until the fall meeting of the Presbytery, when he renewed his request for release. No word had been received by the Presbytery from the churches and no representative appeared. Assuming, therefore, that the congregations were agreeable to the request of their minister, the Presbytery then released Mr. Porter and commended him to "the brethren of South Carolina Presbytery as a member in fair and regular standing." At this meeting the Buncombe churches were declared vacant. Francis Porter also resigned his position as principal of Newton Academy and the school seems no longer to have had a connection with the Presbyterian Church, although it continued to serve as the meeting house for the Asheville Church until 1841, when the congregation moved into its new and first church building. The Academy continued to educate the young men of the community under other leadership, and in 1856 a new brick building enlarged its educational services. But the institution was hard pressed during the Civil War and Reconstruction years and afterward the buildings stood vacant for some years. Finally in 1907 the City of Asheville acquired the land and buildings, together with the old burying ground, one of the earliest in Asheville. Some of the old graves are still there, now on the campus of the Newton Elementary School.

Then followed a long period of lean years for the Asheville Church and for the other county churches. From 1823 to 1837 it seemed at times that the mustard seed of faith planted by Dr. Hall and the Reverend Mr. Kilpatrick and nurtured by George Newton and Francis Porter could never grow into a flourishing tree of Christian activity. In fact, there were years when it seemed that the frail plant would perish. During all of these fourteen years, the Asheville Church was without a regular minister.

For varying lengths of time it was served by temporary or stated supplies sent by the presbytery as missionaries were available. Often there was no one to send, and whatever religious meetings were then held were merely gatherings in the homes of members without benefit of a minister.

These years were years of growth and transition for Asheville and Buncombe County. The first pioneer days were over in this section of Western North Carolina and it slowly took on an air of stability. Great stretches of virgin forest had given way to fields that yielded their fine crops of corn and wheat, oats and rye, and their patches of tobacco and flax. Hogs, branded with their owners' signs, roamed the forests, growing fat on their rich diet of acorns, while turkeys and geese and chickens insured abundant food and marketable products. Each farm had horses for riding and driving and oxen for work in the fields. The early one room log houses were now being replaced or enlarged, and each farm became a cluster of small buildings, each serving a particular need.

From the beginning the obstacle to prosperity was the isolation of the mountain region from counties to the east and from eastern state markets, while within the area one community was isolated from other settlements. On the second day of the first county court held southwest of the Blue Ridge that problem was taken up and soon provisions were made for a road to the forge operated by Phillip Sitton, for roads connecting the settlements, and for roads across mountain gaps to South Carolina markets. State aid for such projects was far in the future and roadmaking had to be done and those roads maintained by the pioneers themselves. A system was worked out whereby each road was marked into sections, with a man assigned to oversee the construction and upkeep of each section. His "crew" consisted of "warned in" citizens, ordered by the county court to work a certain number of days. With the need for roads pressing, this system was a practical one and resulted in roads, often almost by courtesy called wagon roads, but roads that could be traveled horseback most of the time and by wagons in the best of weather. The Reems Creek settlement even boasted of a "waggon ford." By 1806 a postroad connected Asheville with Rutherford County by way of Shelton's Gap (Hickory Nut Gap). Over Saluda Mountain a mere trail had been widened into a road over which, by the use of time and physical strength, wagons could get mountain products to South Carolina markets. A road had been constructed, too, along the French Broad River, connecting Asheville with White's Ford, now Knoxville, Tennessee. All of these roads were wretched, even by pioneer standards.

Most of the roads followed the streams and frequently, as was true in many places along the French Broad River northwest of Asheville, a gorge closed in to the river bank, necessitating fording and refording the

stream or traveling some distance by means of side fords, that is, with the wheels on one side of the wagon in the bed of the stream. Rocks and boulders made both fords and side fords hazardous. Bishop Francis Asbury on his way from Tennessee to Asheville on Thursday, November 3, 1800, tried riding in a chaise, but before he reached the Tennessee line, he was so exhausted from bouncing over the rocks that he abandoned the carriage for his horse that had been tied behind the vehicle. It was lucky that he had, for shortly thereafter the "roan horse reeled" and fell, taking the light carriage with him. It landed bottomside up and wedged against a sapling. As he and the driver struggled to right the chaise, they saw a woman spreading the water-soaked garments and bedding of her family about the rocks to dry while her husband labored in the river to retrieve his upset wagon. In 1806 the Bishop went from Asheville over the post-road into Rutherford County, finding it almost as bad as the French Broad highway and having descents for nearly a mile "like the roof of a house." It was the condition of the roads that led to the reduction of the size of the "State of Buncombe." Settlements to the west pointed out in petitions to the North Carolina General Assembly that the wretched conditions of the roads made reaching Buncombe Courthouse in winter months and during rainy seasons impossible. Thus in 1808 Haywood County was organized and in 1838, because of similar complaints, Henderson County was formed. Buncombe would be further reduced as later new counties were formed from its territory so that citizens might have access to their county seats.

By 1820 all roads leading away from Asheville had, partly through use and partly through neglect, become a disgrace to the county and an obstacle to its prosperity. After that date steps were taken to repair those highways leading east or south to markets. The one to Rutherford County was made into an all weather road that could be traveled by wagons. In 1819 the State General Assembly reluctantly created a state fund for internal improvements and in 1823 was induced by delegates from the West to appropriate money for subsidizing a highway that would connect the mountain area with eastern markets. The following year the Buncombe Turnpike Company was incorporated with an authorized capital of \$50,000 to be raised by the sale of shares at \$50 a share. Contractors were soon at work on the road, which connected at Saluda Gap with South Carolina's road to Charleston. Passing through the present Henderson County, it reached Asheville and then went along the French Broad River to Warm Springs and at Painted Rock joined a Tennessee road. Thus the Turnpike linked Greenville, South Carolina, with Greeneville, Tennessee. When it was completed in 1827, it was acclaimed the finest road in the state. And a new day dawned in the mountains that was reflected in the

village of Asheville, that grew from a few scattered houses in 1800 to a town having a population of 350 in 1837. Considering the fact that Buncombe County citizens were, almost without exception, farmers, this increase in population is noteworthy.

The character of the town was also changing. Along these new highways came a steady stream of men from the east, bringing their families and with their wagons piled high with household goods and farming equipment. Many of them, ineligible for veterans' grants, bought land in the extensive speculation tracts earlier granted by the state to Revolutionary veterans and now broken into small units and sold at a profit to their owners. Land offices were opened in Asheville to help these people locate land, and county officials and lawyers worked long hours to establish boundaries and titles and to get the information to the proper state officials. Strings of covered wagons, too, wound their way through Asheville as people traveled the Turnpike to hoped-for greener pastures in unseen western territories. High stepping horses hitched to light carriages—brought into the hills for the first time or made by the resident wagon makers — dashed into the village or carried Asheville citizens to Warm Springs (now Hot Springs) that had mushroomed into a health and recreation center. The store operated by James Patton and his brother-in-law, Andrew Erwin, as well as the Baird store soon showed a large and varied assortment of merchandize, brought over the mountains in their stont wagons. On the streets of the town more horses from the surrounding areas were daily hitched than ever before, while wagonyards were opened to accommodate the streams of travelers. The Eagle Hotel, erected by James Patton in 1814 on South Main Street on the site of the present Plaza Theater, and Colonel Samuel Chunn's hotel both did a flourishing business. Archibald Murphey, a member of the State's General Assembly, visiting Asheville, later said, "The Traveller is astonished on reaching Buncombe Courthouse to find people from six states in the Union in the same Hotel." ¹ By 1831 two-horse stage coaches were bringing both passengers and mail into Asheville once a week. The trip originated in Lincolnton, leaving there at four o'clock each Saturday morning and, coming by way of Rutherfordton, arrived at Asheville at eight o'clock Sunday evening, having covered a distance of 110 miles.

The highways brought prosperity to the village because they were bringing a prosperity hitherto unknown to the farmers. In addition to getting some products to market by means of wagon transportation, farmers from Tennessee and Kentucky, as well as those from Buncombe County drove their surplus horses or mules or hogs—especially hogs—or even their geese and ducks and turkeys along the Turnpike on their own power to South Carolina markets. Stands at eight or ten mile in-

tervals furnished nightly lodging and meals for the men and pens and grain for the animals and fowls. As the drover, the owner rode horseback ahead of the drove while hired men or boys walked alongside or behind it, keeping the line in the road by lusty calls or cracking their long, rawhide whips. It is estimated that during the years between 1827 and 1860 between 150,000 and 160,000 hogs grunted and squealed their dust-covered way through Asheville each autumn, and David Vance, stand keeper at Marshall, said he had fed as many as 90,000 hogs in a single month. Often 50 to 100 men were fed and lodged at a stand during a night. Besides the profits from the sale of their live stock, the farmers raised ever more corn, taking it on a designated day to a stand. They might receive payment in money but more often each man took what was coming to him in trade, for the stand keeper was also the merchant, each fall taking the surplus products he got from the drovers and the products he bought from farmers in stout wagons pulled by four, or more often by six, horses, over the Turnpike to Augusta or even to Charleston. There he exchanged these products for the commodities needed in his community. Farmers fortunate enough not to need all their payment in goods might leave the remainder with the stand keeper, who thus became the community's banker.

The prosperity that came with the second generation of pioneers was in part due to the unceasing efforts of Asheville and Buncombe County's first native lawyer. David Lowry Swain went from Newton Academy to enter the junior class at the University of North Carolina. The following year he studied law under the tutorship of John Louis Taylor, Chief Justice of the State. Passing his bar examinations, he returned to Asheville in 1822, where he practiced his profession. Deeply interested in the welfare of his native section, he entered politics and was active in getting the authorization of the Buncombe Turnpike. After serving five one-year terms in the General Assembly, he was elected by that body as Governor of North Carolina, and Asheville and Buncombe County had a native son in the highest office in the state. As Governor he succeeded in getting a referendum for constitutional reforms that paved the way for further progress. In 1830 a third generation child was born in the home of his paternal grandfather, David Vance, and was given the name of his maternal grandfather, Zebulon Baird. Reared in the still pioneer atmosphere of Buncombe County, he would later lead the state through its perilous years of Civil War.

It was extremely unfortunate that during this period of growth and transition from a frontier region to one enjoying a new prosperity and a new and increasing interest in affairs beyond the local problems that the Presbyterian Church should have had no strong, long-term resident min-

ister to lead his congregation into a position of influence in the community and thus to extend the Gospel and its life-giving messages throughout the town and county. Had the congregation had the services of a minister like George Newton during these transitional years, it is easy to imagine that the prosperity would have resulted in a proper church building in Asheville and a growing church, making Presbyterianism a force to leaven the lump of the expanding society. That did not come to pass. For two years following the resignation of Francis Porter the Asheville Church, as far as the records show, had no services other than might have been held in homes without a minister. Then for the next 18 years—1825-1843—six ministers, upon request of presbytery, preached as temporary supplies for short periods of time, some perhaps no more than a month or two, and there were long lapses of time between these ministries. Dedicated as these men undoubtedly were, all they could accomplish in the short time each had was to keep the flame of faith alive. There could be no outreach to gather new members into the fold.

The first to serve on a temporary supply basis was the Reverend Mr. James McRee, D.D. He was at that time living in the Bee Tree community, to which he had come to live with or near his children following a distinguished ministry of about 50 years. After his ordination he served as pastor of the Steele Creek Church, going from there to Centre Church, where after some 30 years, he concluded his regular ministry and moved to Bee Tree. At the Presbytery meeting on September 3, 1825, he was instructed to preach "1 Sabbath at Asheville and 1 at Swannanoa (Bee Tree) and 1 at Rim's Creek." At the same meeting the Reverend Mr. A. D. Metcalf was instructed to serve these same churches for "1 Sabbath" each, but the length of these ministries is not stated. They were probably of short duration. In 1828 the Concord Presbytery Minutes show that the Reverend Mr. John Silliman was directed to preach one Sabbath a month at Asheville. The following year the Reverend Mr. Robert H. Chapman became stated supply at the Asheville church. By this time the membership had apparently dwindled, for the General Assembly Records give it as 21.

Then came another period when no ministers served the church, even as temporary supplies, and no reports went to either presbytery or the General Assembly. For the years 1830, 1831, and 1832 the Asheville Church is not even listed in the Minutes of the General Assembly. However, there were those among the members who, it would seem, were deeply disturbed over the condition of their church and who must have called one or more meetings to discuss some positive action. As a result a petition from these members was sent to the Concord Presbytery and the Minutes of its meeting on October 4, 1832, include this state-

ment: "A number of individuals of Asheville presented to Presbytery, a petition, requesting inasmuch as they have been regularly organized a Presbyterian church, they be taken under the care of this Presbytery, and be known as the Presbyterian Church of Asheville. Whereupon resolved that said request be granted." Although the congregation was thus officially recognized as a church and a member of the Concord Presbytery, it continued to depend upon temporary supplies for its spiritual nourishment, and it seems that no supply minister was assigned to it until 1836. During that year the Reverend Mr. Christopher Bradshaw served in that capacity for at least some months. The following year, the Reverend Mr. A. S. Levenworth, although not listed as a supply, was present at a meeting of interested members discussing the possibility of erecting a church building within the limits of Asheville.

As noted in an earlier chapter, the Scotch-Irish made up an overwhelming majority of the first settlers coming to Buncombe County. In fact, in the twenty-five years preceding the Revolutionary War, it has been estimated that two thirds of all Europeans coming to America were Scotch-Irish. They brought with them their talent for organization and their Presbyterian faith. Their influence upon the colonies and later upon the new nation cannot be overestimated. Dr. Walter L. Lingle in his *Presbyterians, Their History and Beliefs* declares, "The American Revolution was a great upsurge in behalf of civil and religious liberty. It is not too much to say that the Presbyterians were the leaders in this movement for freedom and that the Scotch-Irish led the Presbyterians."² After the Revolutionary War, many of these Scotch-Irish, as already stated, took up land west of the Blue Ridge. Over a period of years many others crossed the mountains, coming from settlements in the Piedmont and from Northern Ireland so that by the transitional period beginning in 1815, approximately 85 to 90 per cent of the people in Buncombe and adjoining counties were Scotch-Irish with a Presbyterian background. Logically, then, the Presbyterian Church—the first church to be organized in the mountain area—should have become the largest and the most influential denomination in Western North Carolina.

Several factors, however, tended to weaken its widespread influence. One of these factors was the rather general indifference toward religion that characterized all pioneer sections of America. It is estimated that in 1790 not more than one person in thirty in North Carolina was a member of a church. There were only 14,000 to 15,000 church members in the entire state, and there were, at that time, only 28 Presbyterian ministers in North Carolina. This was partly due to the state's vast frontier and pioneer sections. Settlers entering a virgin land were absorbed in the problems of carving out a way of mere existence and only later a way of

life. Population shifted as people left more or less settled regions with the hope of finding better land or greater opportunities farther to the west. Then, too, adventurers made their appearances in every new section. Although during the settlement period Western North Carolina did not go through the turbulent days of the "Wild West," there was, as Concord Presbytery noted in 1800, not only an indifference toward religion, but also a degree of lawlessness, moral laxity, and crime. It was the indifference of the many, however, more than the crimes of the few that proved a deterring factor in the spread of Presbyterianism.

A second factor was the spread of the camp meeting movement. Originating along the frontiers in Kentucky in the early 1800's, this movement spread rapidly through pioneer sections of America and gained popularity wherever there were few or no resident ministers. Meetings were held for a week or two whenever an itinerant preacher or missionary passed through a settlement in summer. These meetings were held on "camp grounds," plots of land donated or lent by interested farmers and cleared of brush. A platform was usually built for the speaker and a few provided permanent shelter. When news of a camp meeting spread through a community, the settlers gathered from far and near, bringing bedding and a supply of food on pack horses or in a wagon if the roads permitted, and for a week or two families broke the drabness of their daily lives by enjoying the companionship of friends and neighbors. Between the daily services, there were prayer meetings and singing sessions. The Presbyterians in this area had such a camp ground, and Bishop Asbury, passing it on his way into Asheville, noted that it made the land "look like the Holy Land." What ministers held meetings there is not known and no mention of it was made in any church record. Eager for companionship and with an inner longing for the message of the Gospel, the people went in great numbers to these meetings, regardless of the denomination conducting them and with little or no questioning concerning the itinerant ministers. These men, for the most part, had little education and often no training. What they lacked in these fields they made up for in their emotional sermons. Many people, fed on these discourses, found the calmer, more logical exhortations of Presbyterian ministers unexciting. So they "got religion" once each year at some camp meeting or joined a denomination more to their liking.

Another factor in weakening the influence of Presbyterianism was the coming of missionaries of other denominations and their active work in the mountain area. In 1784 Francis Asbury and Thomas Coke were ordained as the first Methodist Bishops in America and given a territory to work that extended from Maine to South Carolina and Georgia. In 1800 Bishop Asbury went from his labors in the counties east of the Blue

Ridge into Tennessee and from there he entered Western North Carolina, traveling along the French Broad River to Buncombe Courthouse. This was the first of 14 missionary journeys to Asheville during the next 16 years. There he preached at the courthouse—once to 80 people—in homes, and on occasion was extended the courtesy of the use of Newton Academy. Each year he went from Asheville for a series of meetings in every community in the county. Jacob Shook, in building his fine new log house near the Pigeon River, provided a spacious upper room “for the preaching,” and many meetings were held there. On one of his early journeys, Asbury, by “the laying on of hands,” ordained Samuel Edney of Fruitland “for the ministry.” Edney thus became the first resident Methodist minister southwest of the Blue Ridge and faithfully carried on his ministry over a rather wide area. It was a ministry that resulted in the formation of several Methodist churches. While the work of Asbury and Edney was a distinct spiritual contribution to the life of the county, many, perhaps most, of the citizens joining the Methodist churches were people of Presbyterian background. Some of them were among the first Scotch-Irish settlers and possibly had been members of the Brittain or of Centre Church before crossing the Blue Ridge. Thus members and potential members were lost to Presbyterianism.

Baptist missionaries early entered Buncombe County. In 1790, in spite of the predominance of the Anglican Church in the Coastal Plains and the overwhelming majority of Scotch-Irish in the Piedmont, the Baptist Church had the largest membership of any Protestant body in North Carolina, having 94 churches. Before 1755 itinerant ministers of this faith had traveled through the upper Yadkin Valley and others followed as settlements grew up at the foothills of the Blue Ridge. By 1783 there were small Baptist churches in these communities, some of which had become “Mother Churches” of still other Baptist congregations. In 1800 the Broad River Baptist Association was formed, and as land was opened for settlements beyond the mountains, the Convention attempted to keep pace with the westward moving population. Early in this new century Humphrey Posey assumed the duties of State Mission Agent for the Convention, serving without pay. After yearly teaching short terms of school in Rutherford County, he made missionary journeys across the mountains. With James Whittaker as his assistant, he held meetings in the Hominy Creek settlements and in the Pigeon River communities farther west. A congregation was organized and a church building constructed on or near the site of the present Canton. It was known as the Locust Old Field Baptist Church and became a source of spiritual influence in Hominy Valley and throughout the new County of Haywood, being the “Mother Church” of several other Baptist churches. Posey

continued his yearly missionary journeys through this region until 1817, when he took up missionary work with the Cherokees and from stations established farther west preached to the Indians in the western border of the state. By that time the Baptist churches in Buncombe County were active and growing. Most of their members during this period were people of Presbyterian background.

Yet the factor most responsible for weakening the Presbyterian Church of Asheville and the county churches and so preventing the normal spread of Presbyterianism was the lack of resident ministers. Both the Methodists and the Baptists allowed men without seminary training to hold pastorates and so had comparatively few churches without ministers. The Presbyterian Church, on the other hand, required high educational standards for its ministers. This policy insured qualified men but apparently deterred many from entering the ministry. In such pioneer regions as Western North Carolina it also resulted in one man serving several small congregations, often on a once a month schedule. And it resulted, too, in churches being without ministers for rather long periods of time, during which no new members were received and during which some members were swept into churches of other denominations. Yet the Asheville Church, small as it remained, continued to have a group of members keeping alive the mustard seed of Presbyterian faith planted in 1794.

A House Divided

*"If a house is divided against itself,
that house will not be able to stand."*

MARK 3:25

THE NEED OF MINISTERS to carry on the work of the Church had concerned Presbyterians from the beginning of their church organization in America. The first step in that organization was the formation of a Presbytery in or near Philadelphia in 1705 or 6. In 1717 the second step was taken when the Synod of Philadelphia was organized with four presbyteries. At that time there were only 19 Presbyterian ministers in America. They served, or tried to serve, 40 churches having an estimated total membership of 3,000. Twelve years later, when the Presbyterian membership had grown to about 10,000, the Synod adopted the Confession of Faith and the Catechism as the doctrinal standards of the Church in America and required all its ministers to subscribe to these standards or, upon the judgment of the investigating presbytery or synod, to withdraw from the Presbyterian ministry. The Synod also condemned the methods used in the wave of outdoor evangelism sweeping the country and favored by some Presbyterian ministers as being effective in the frontier and pioneer sections they served. In addition, the Synod held that the high educational standards of its clergy must be upheld and could be maintained only by education and training in England or Scotland. Implicit belief in the Confession of Faith and the Catechism had earlier been encouraged but not required of Presbyterian ministers.. Forcing conformity upon them now might well result in a loss of ministers, while insistence upon European education and training would definitely deter young men from entering the ministry at a time when they were desperately needed as missionaries in the ever westward movement of population.

The result was a tragic division of American Presbyterianism into

two factions, each struggling for control of the denomination. In 1745 the liberal faction, known as the New Side Presbyterians, withdrew from the Philadelphia Synod and formed the Synod of New York, in effect, a new church. This Synod held that the Church's work in America must be carried on by men understanding conditions in a new country and by methods adapted to American needs. It, therefore, gave hearty support and approval to the idea of a seminary for the training of young men for the ministry. A reunion of the two factions was effected in 1758, making the Presbyterian Church again one body, and in time Princeton Theological Seminary proved its worth as a center for the training of Presbyterian ministers. It has held its prominent place in that field over the years.

Yet with the unprecedented influx of Europeans into America, resulting in such a rapid western movement that there were times when the frontier shifted ten miles to the west in a single year, colleges and seminaries could not graduate ministers fast enough to meet the needs of the ever developing pioneer settlements. Methodists met this situation by ordaining laymen as ministers, and the Baptists often met it by allowing religious services to be conducted by men without training but who "felt the call to preach." In this way both the Methodist and the Baptist denominations met the definite spiritual needs of the people they served and established active and growing churches in all pioneer sections of the United States. But the Presbyterian Church, which had completed its organization by forming a General Assembly in 1789, continued to require both education and theological training for its ministers. In some pioneer areas there was much opposition to these requirements, and the people of Presbyterian background in the mountain sections of Tennessee and Kentucky, rather than have their churches vacant or lose members to other denominations, withdrew from the organized Presbyterian Church in 1810 and formed the Cumberland Presbyterian Church, which was lenient enough in its requirements to insure a supply of ministers to fill its pulpits. With the exception of a few congregations, the Cumberland Church reunited with the Presbyterian Church U.S.A. in 1906. The Presbyterians in Western North Carolina did not join the Cumberland movement.

The Presbyterian Church, deeply concerned over the needs of the new sections of the country, took steps to relieve the shortage of ministers by entering into a cooperative union with the Congregational Church of America. Both churches were founded on Calvinistic doctrines, differing mostly in the areas of organization and church government. Both required high educational standards for their clergy, and both were severely hampered in their expansion by the lack of ministers. Thus in 1801 an arrangement was agreed upon under which ministers of one denomination

might serve in churches of the other denomination with full rights and privileges. The plan seemed a happy solution of the problem common to both, and for a period of some 35 or more years Presbyterianism grew in America; in fact, its membership increased seven-fold. During this period the camp meeting movement resulted in revivals or protracted meetings, a form of evangelism especially popular in pioneer regions and one that brought an increase in membership to all denominations. The Asheville and Buncombe County Churches, however, were not affected by the general growth of their denomination nor were they early affected by the cooperative union with the Congregational Church. On the contrary, with only supply ministers who served for short periods of time and who had to divide that time among three or more churches and with no services for months or even a year or two, these churches found their memberships steadily decreasing. One of them—the Cane Creek Church—seems to have been dissolved during this period. Its members may have gone to other Presbyterian Churches or possibly joined the Baptist Church organized in what is now Fairview.

As the years passed, a spirit of dissatisfaction with the cooperative plan grew up throughout the Presbyterian Church and a faction developed, charging that under Congregational ministry Presbyterians were in grave danger of losing both their heritage of Presbyterian doctrine and their form of church government. In time the controversy became bitter between those for and those opposed to the plan of union, with each faction determined to gain and to keep control of the General Assembly. Those satisfied with and desiring to continue the plan were known as the New School. They were the liberals. Those contending for dissolving this ecumenical relationship with the Congregational Church were called the Old School. They were the conservatives and insisted upon the former system of restricting Presbyterian pulpits to Presbyterian ministers.

When the General Assembly met in 1836, the New School, or liberal faction, had a majority of commissioners, and in spite of a struggle between the two groups, the New School proved strong enough to defeat the resolutions offered by the Old School commissioners and thus to insure the continuance of the cooperative plan. During the following year there must have been much labor exerted and much propaganda spread by the Old School faction, and when the General Assembly met in 1837, the cooperative union was the major issue. This time the conservative Old School people had a majority of commissioners and succeeded in passing resolutions that declared the cooperative plan of union with the Congregationalists unconstitutional. The entire plan was then abrogated and all actions taken during its operation were declared null and void. The four western Synods formed during the time of this union were thus

cut off by these acts of the General Assembly. They then formed the nucleus of a new Presbyterian Church with its own General Assembly. The Cumberland Church had been formed by a splinter group, but this forced withdrawal completely divided the church into two distinct Presbyterian denominations of almost equal membership, with the Old School having approximately 120,000 members and the New School about 100,000. It was the second time the Church had been rent in twain. Earlier it had taken 13 years to reunite the two groups. This time the rift would be complicated by the growing intensity of feelings concerning slavery, and both Old and New Schools would divide on that issue until eventually there would emerge the Presbyterian Church U.S.A., the name given the Church when the General Assembly was formed in 1789, and the Presbyterian Church in the Confederate States of America, later to be the Presbyterian Church U. S.

Even though Asheville had earlier been unaffected by the cooperative plan, the congregation now divided into those favoring it and those opposing it, and the split in the denomination was a tragic one for the already weakened church. When the New School Church completed its organization, about half of the members of the Asheville Church, including its one elder, went into the new denomination. Those members were considered by the New School as the true Asheville Church, which was placed on the roll of the newly formed Union Presbytery (New School). The Church was then stricken from the roll of the Concord Presbytery (Old School) and the Old School members were advised to join other nearby Old School congregations. There is no evidence that they did so. Instead, this small number continued to be thought of as the true Asheville Church, which for a few years was on the roll of the short lived Morganton Presbytery. When that presbytery was dissolved in 1840, the Asheville Church was again listed on the roll of the Concord Presbytery. Thus the Asheville Church was on two presbytery rolls during the 1840's, one little group on the Old School roll and the other group, listed for some years as having 12 members, on the New School roll. Looking back on these 12 years of division—from 1837-1849—during which the pulpit was vacant for extended lengths of time, one feels that the little, strifetorn church was saved only by the Grace of God for a needed service that would later be forthcoming.

With the dissension within the Church there could be no growth and not much service to the town except as certain members exerted their influence as individuals in various town and county activities. This lack of influence as a church was in itself tragic, for Asheville was slowly growing and its interests were greatly broadening. From the dozen log houses that made up the Asheville of 1800 the town had grown to have

a population of 500 in 1840 and ten years later could boast of a population of 800 people. It would remain for some years to come a small mountain town serving a wide area, but by 1840 it was fast losing its provincial outlook.

The new prosperity in the region was evident in the fine brick courthouse, built in 1830, that dominated the public square. Two years earlier the first meeting house within the present boundaries of the town had been erected by the Baptists. It was a small log building near the western end of what is now Patton Avenue. Also in 1830 Asheville citizens took pride in *The Highlander Messenger*, the first newspaper to appear west of the Blue Ridge. It was followed in 1848 by *The Asheville News Weekly*, with the Reverend Thomas Atkins as editor. After 1848 the young men of Asheville and the surrounding community could receive as fine a preparatory education as the state afforded, and they had a choice of attending Newton Academy or Lee's School for Boys, established in 1846 in Chunn's Cove, or the Asheville Boys' Academy that opened two years later. The young women were not neglected, for after 1836 "young ladies" could receive the type of education suitable to "female capacity" in the school opened by the Reverend Mr. John Dickson in the home he had built at the intersection of the present Biltmore Avenue and St. Dunstan's Road. This school proved so popular that later he moved it to a two story brick building on the corner of the present Patton Avenue and Church Street, a site that in later years was long occupied by the Wachovia Bank. By 1850 Dr. Thomas C. Lester had opened a drugstore, and the Asheville branch of the Cape Fear Bank was serving the town and county. Asheville then had five brick buildings, including a fine new home on what is now Victoria Road. Its builder and owner was James McConnell Smith, the first white child born in Buncombe County.

Into Asheville during these years wagons continued to come, rumbling along the Buncombe Turnpike and creaking in from the roads connecting with the eastern counties. They were taking people with their possessions to new homes in the west. With the removal of the Cherokees to Oklahoma in 1838 and the opening of their land to white settlers, the number of wagons of migrating people greatly increased. Those reaching town late in the day stayed over night in one of the wagonyards. Now and then men, seeing land they liked, bought farms along the way, perhaps paying for them with gold coins minted at the Bechtler private mint in Rutherfordton or at the Charlotte mint established and operated by the Federal Government after 1837. In either case, the coins were made from gold mined in the counties just east of the Blue Ridge. The Bechtler coins, in the denominations of one, two and a half, and five dollars, thus passed over the counters of Asheville stores and jingled in the pockets

of the citizens. A few may have been dropped into the offering plate of the Asheville Presbyterian Church. Today these rare coins are museum pieces.

The improved roads opened contacts with the world east of the mountains. In addition to the mail coaches, the gaily decorated stage coaches of the Great Western Stage Line, originating in Salisbury, brought passengers the 150 miles to Asheville in 39 hours and the advertisement in *The Carolina Watchman* pointed out that "for speed that could not be surpassed." People also jolted along the Buncombe Turnpike in springless coaches, stopping at stands to get fresh horses, and could cover the incredible distance of 60 miles in a 14 or 15 hour day. A coach could carry eight passengers inside, with room for a few more on top with the driver. Entering Asheville, every driver blew his horn as the coach came to a dramatic halt before one of the hotels. Men and boys gathered to witness the loading and unloading, to receive the occasional family letter, and to admire the driver's dexterous use of his long whip and his skillful maneuvering in getting the coach again on its way. Life in Asheville was becoming an exciting and pleasant experience.

The roads not only brought news from the state and the nation, but over them people from many places and for many reasons came to Asheville and the mountains. Some had been attracted by land advertisements in eastern papers. Some came to study Nature's lavish gifts of trees and flowers. Such a one was the Scotch botanist John Lyon. Taking up lodging at the Eagle Hotel, he roamed the hills, gathering plants to send to European gardeners. His charm of personality endeared him to all the citizens of Asheville and when the ravages of tuberculosis at last confined him to his room, he was the concern of all in the town. Another hotel lodger, James Johnston, one of the town's blacksmiths, was devoted to the frail scientist and carried the sick man to a window that he might view for the last time the western range of mountains silhouetted against the flaming afterglow of the setting sun. In 1840, Asa Gray, Harvard's botanist, made the first of two journeys through the region in search of the elusive shortia that had intrigued the French botanist, Andre Michaux, some 50 years earlier. Gray failed in his objective but many years later a mountain boy located the plant and Gray was sent a shortia bearing its delicate blooms.

Other travelers came, according to the old accounts, "to take the waters" at the resort hotels built near springs considered medicinal. In 1831 James Patton bought the warm springs on the French Broad River, where he built a magnificent, two-story hotel on the Buncombe Turnpike. He surrounded it with small cottages and built stables for the horses and quarters for the servants of the guests. The fame of his hotel and its

lavish meals spread the length of the Turnpike and beyond. Patton's sons, John E. and James W., took over the resort and supplied the visitors with almost constant entertainment that included such varied activities as picnics and excursions, musicales and balls, and deer hunts in the surrounding mountains. About four miles west of Asheville another resort was developed at Sulphur Springs, in the present Malvern Hills section. There the hotel built in 1848 by Colonel Reuben Deaver, a son-in-law of Robert Henry, could accommodate 200 guests and their servants and horses. Charles Lanman, stopping there on his journey through Western North Carolina, was both astonished and charmed with what he found. In his account he declared that "Sulphur Springs is superior in both natural beauty and in the society gathered there to the better known Saratoga Springs in New York."¹ The society he enjoyed was a group of wealthy and sophisticated men and women from Charleston and Augusta, some of them probably having mountain homes in the settlement around Flat Rock known as the "Little Charleston of the Mountains." Lanman himself came to the mountains merely as an interested visitor, traveling alone on horseback. He was received by the Cherokees, who gave him the title of Wandering Star. Some Asheville men arranged for the customary two day trip up Mitchell, that unfortunately was so shrouded in clouds he never caught a glimpse of the peak. James Patton at Warm Springs took him on an exciting deer hunt. Later Lanman wrote of his experiences in the form of letters, published in eastern magazines and newspapers. These Letters he finally collected into a volume he called *Adventures in the Wilds of the United States*.

Still another visitor came to study the mountains and to measure their heights. He was Elisha Mitchell, professor of chemistry, minerology, and geology at the University of North Carolina. In 1828 he made the first of several summer excursions into the mountains. Over the years he measured 17 peaks, including the peak in the Black Mountains, which he concluded was not only the highest mountain in North Carolina, but the highest in the entire Alleghany Range. Later, this peak would be named in his honor. Thomas Clingman, a native who for some years practiced law in Asheville and then represented this district as a United States Senator, spent several summers tramping over the mountains and measuring the heights of many in the Smokies and in the Blue Ridge. One of the peaks in the Smokies that he measured was later given the name of Clingman's Dome.

Following 1835, Asheville leaders were looking forward to a day when the mountain region would be linked to eastern markets with bands of steel. Meetings were held to promote the construction of a proposed railroad from Charleston to Knoxville by way of Asheville and the French

Broad River. Much to the dismay of Asheville that plan failed to materialize, and the town pinned its hopes on the Western North Carolina Railroad, incorporated to be an extension of the North Carolina Railroad that was slowly creeping westward across the Piedmont. This dream of a railroad would be shattered by the War and Asheville would have to wait until 1880 before the sound of train whistle would echo through the hills.

Asheville was also becoming increasingly concerned with state and national politics. In the referendum election called in 1835, its citizens voted for the revision of the 1776 State Constitution. Under that revised Constitution voters could for the first time cast ballots for the office of governor of the state, and for the first time no property qualifications were required for voting for members of the House of Commons in the State's General Assembly. By that time Asheville and Buncombe County had, for three years, had a native son in the governor's chair. Now David Lowry Swain was the President of the University of North Carolina. Thomas Clingman, an able and influential Westerner, was in the Congress of the United States, and another native son, Zebulon Baird Vance, would in a few years take over the political leadership of the state. The emergence of the Whig Party and thus a two-party system in North Carolina gave rise to state party conventions, party platforms, and pre-election campaigns. Candidates representing the two parties then went through the mountain counties and into Asheville on their speaking tours. They traveled together for convenience and economy and so shared the meetings. Crowds gathered to hear each one hurl his verbal blasts at his opponent and his opponent's party and its platform. These meetings were exciting and emotional times for Asheville citizens and they took home the vitriolic pamphlets given them to share with their neighbors.

During this period from 1835 to 1850 the widely diversified development of Asheville was clearly foreshadowed. One could fervently wish that during these years when the town was awakening to its role in the state and the nation it might have had the spiritual guidance and counsel of a strong and growing Presbyterian Church under the leadership of able and forward-looking resident ministers.

The Church On Church Street

*"How lovely is thy dwelling place,
O Lord of hosts!"* PSALM 84:1

"GOD WORKS IN A MYSTERIOUS WAY his wonders to perform." Perhaps the greatest wonder in the long history of the First Presbyterian Church of Asheville came to pass when it was without a minister and the congregation was split into two opposing factions—actually two Presbyterian denominations—each faction having not more than 12 or 15 members. Under these discouraging conditions the church's first building program was launched!

Since the formation of a congregation in 1794, the church had never had a sanctuary. George Newton, in addition to his ministry, was the principal of the Academy named in his honor, and his successor, Francis Porter, also held this dual position. It was the logical and, at the time, certainly the expedient thing to have the Academy building serve as both a school room and a church. The arrangement seems to have been a satisfactory one. After Francis Porter's resignation, however, it is evident that the successive principals of Newton Academy were not ministers, and there was no longer any Presbyterian connection with the school. Yet the Presbyterian congregation was allowed to continue holding services in the building. As Buncombe Courthouse grew into a town and increasingly community activities took place there, the little congregation must have felt the need of a church building within the village. Also the members are sure to have taken note in 1837 that the Methodists were moving into a new house of worship in Asheville. Yet with dissension among its members and without even a temporary supply most of the time, those of little faith must surely have reasoned that it was no time to assume as great a project as constructing a church.

Two members, however, felt that it *was* the time. In fact, they may have hoped that the two factions, in working together for a common cause, might rise above their differences and again become a united congregation. Accordingly, these men of faith, James Patton and Colonel Samuel Chunn, offered to deed land for the erection of a sanctuary to be used by both the Old School and the New School Presbyterians and, as the deed states, "for the use and benefit of the Presbyterian Church worshipping in Asheville, who shall most sacredly devote the same to the worship of the one only living and true God, the Father, Son, and Holy Ghost; and to the exposition, defense, and inculcation of the doctrine and duties contained in the Holy Scriptures of the Old and New Testaments, as explained and taught in the Confession of Faith of the Presbyterian Church. . . ." Both James Patton and Colonel Chunn were influential business men of Asheville. James Patton owned and operated the Eagle Hotel and was also a merchant, in partnership with his brother-in-law, Andrew Erwin. He operated a tanyard and managed a large farm, and owned the Warm Springs resort. Colonel Chunn, a veteran of the Revolutionary War, also operated a hotel and he served as an Asheville commissioner and as chairman of the Buncombe County Court.

Although the offer made by these churchmen, one feels, was not enthusiastically received, a fund raising campaign was set in motion and Colonel Chunn, James McConnell Smith, and Joshua Roberts were named as a committee to receive subscriptions. The campaign was to be conducted during the summer of 1837 with the goal of raising \$4,000, which, it was estimated, would cover the cost of a suitable church building. When a subscribers' meeting was held in the courthouse on September 25, 1837, the committee reported having received subscriptions totaling \$1,556. That was far from the amount needed, but acting upon a resolution offered by the Reverend Mr. A. S. Levenworth, possibly a supply minister or one sent by the presbytery to this meeting, the subscribers unanimously voted that this amount justified the election of a building committee and trustees. Colonel Samuel Chunn, James Patton, Charles Moore, John Hawkins, and John B. Whiteside were then elected trustees and Colonel Chunn, James W. Patton, John B. Whiteside, Dr. J. F. E. Hardy, and J. T. Poor were elected as members of the building committee. It was also decided at this meeting to "obtain from a competent architect the draft of a building 40 by 60 feet, to be constructed of brick, to estimate the expense thereon."

Evidently the subscriptions were slow in coming and the construction, undertaken by Colonel Ephriam Clayton, seems to have been equally slow. Thus the building was not turned over to the trustees until August, 1841, three years after the project had been proposed, and not until

October 8, 1842, did the donors of the land deed the plot to the trustees of the church. By that time the building had been in use over a year. The deed to his portion, written in James Patton's handwriting, is the oldest document in the archives of the church. The church does not have the original of the deed to Colonel Chunn's portion of the land, but that deed was also executed on October 8, 1842. During this time the church carried a debt of \$600 on the building, which had cost approximately \$4,000. Although for more than a century to come women would not be on the administrative boards of the church, there seems to have been no hesitancy about receiving from them any money they might raise or give. So in 1843 the building committee accepted a sum that liquidated the entire debt and that had been accumulated by the women through the tireless efforts of Mrs. Sarah Rosanna Morrison, a daughter of James Patton. At last through the faith and work of a little group of believers their dream of a little church in Asheville had become a reality, free from debt. The Presbyterian congregation, even though divided, now had a sanctuary where each group, in its own way, could worship the God of both.

The land given by James Patton and Samuel Chunn comprised the site of the present church and extended from the property of the present Swannanoa Laundry along Church Street—at that time not named—to Aston Street, then Willow Street. The brick building was placed on the northern portion of the plot, leaving room for the customary church cemetery to the south, although in time a narrow strip to the north of the structure was also utilized as a burial place. The 40 by 60 feet church, graced with a "plain but neat spire", was one of Asheville's few brick buildings. It was surrounded by magnificent trees. Beyond these and across a mere lane, almost impassable in bad weather, was the modest Methodist Church. The building committee faced the new building toward the east, making its entrance from South Main Street, the town's main thoroughfare. Along it would be hitching posts and nearby was a wagonyard, all of which would be available for use on the Sabbath by the church people. The only inconvenience in this arrangement was the ravine separating the church property from South Main Street. That problem was solved by the construction of a stout and comfortably wide bridge over the gulch, which years later would be filled in with dirt from some leveled hill to become South Lexington Avenue. By 1870 the muddy lane to the west of the church had been widened and made more or less weather proof and, with three churches now on it, had been given the name of Church Street. The Presbyterians then made a walkway from it along the north side of the church to its eastern entrance. About 1877 the interior of the church was reversed and the building was altered so that its front entrance was to the west, facing Church Street.

One of the provisions in the deed executed by James Patton in conveying his land to the trustees of the church was that a burial plot in the cemetery be reserved for him and for the members of his family through the years or until such a time as later heirs might no longer be interested in keeping it. In that case, they could voluntarily release it to the church. At his death on September 9, 1845, James Patton was laid to rest, according to his desire, in the yard of the church for whose existence he was largely responsible. The Patton plot was held for his heirs until 1893, when they executed and each one signed a deed of release conveying "all their interest of any kind in said proprty" to the First Presbyterian Church. In 1885 the Asheville Cemetery Company, Inc. was organized and the following year opened Riverside, the town's first public cemetery. Then to it the graves of those buried in the Presbyterian churchyard were removed. But the grave of James Patton was not disturbed and today it lies under one of the church structures, probably the Educational Building.¹

No description of the dedication of the new Presbyterian Church has survived, but it took place probably in 1842 after the deeds to the land were executed. In 1843 the Reverend Mr. H. F. Taylor, assigned as a supply minister to Buncombe and Henderson County churches by the New School Presbytery of Union, included the Asheville church among those he served. In his report of his year's work, he takes the reader to the Asheville of 1843 and lets him see the amazing avenues of service carried on in the town by the little divided Presbyterian Church.

"In Buncombe," he wrote, "I preach twice a month at Asheville, the county seat, which is 20 miles from where I reside The church here is small, but the congregation is large and attentive. We have also a good church building, lately dedicated. The place, in many respects, is one of considerable importance, and promises constant improvement. We have an occasional service for the blacks, separately, which is attended by more than 50, and promises much good to their souls. I am greatly assisted here by Rev. Dr. Dickson, whose ill health will not allow him to preach regularly, but who preaches oftener than once a month, superintends a flourishing Sabbath School, attends to the monthly concerts, circulates tracts, and in various ways, being on the ground, does much for the church. At the Sulphur Springs, four miles from Asheville, where a portion of the Asheville church reside, and which is a place of considerable resort in summer, I maintain evening and night appointments, usually at the house of an elder. Here I always have the pleasure of preaching to a full house. Twelve miles beyond Asheville and 30 miles from where I live, I bestow my fifth Sabbaths to the Rim's Creek Church, which consists of 14 members, has one elder only, is harmonious and prosperous. The population

here does not admit of large congregations, but the little band are so thankful for a visit once in a few months which have 5 Sabbaths that I have hitherto found it good to go." ² He also preached at the Davidson River Church and at the Mills River Church, twelve miles apart.

This report contains the first mention in any record of a Sabbath School in connection with the Presbyterian Church. It may be that one was organized only after the congregation was in its new building and if so, it is possible that it was organized by or through the efforts of Dr. Dickson. It is also clear from this report that the church was reaching and so influencing far more than the 12 members of the New School group listed in the Union Presbytery records. Both Old and New School adherents apparently attended the same services and in addition townspeople came to hear the Gospel preached, all making up Mr. Taylor's "large and attentive" audience. The "weekly concerts" may have been song services, perhaps combined with prayer meetings. They, too, had been attended by non-member citizens of Asheville.

When the Reverend Mr. Taylor's year as a missionary for Buncombe and Henderson Counties ended in late 1843, Dr. John Dickson, in spite of his ill health, assumed the duties of stated supply at the Asheville Church. This was a fortunate arrangement, for Dr. Dickson had been in Asheville more than ten years and during that time had become known, admired, and loved by the people of the town. He had contributed to the welfare and the culture of the village and was an open-minded, forward-looking citizen with outstanding ability and with many interests. Professionally he was a teacher, a physician, and a minister. In 1814 he had been graduated from Yale, where he received his preparation as a physician. After attending Andover College in 1819 and 1820, he was ordained in the Charleston Presbytery in 1825. At that time he was professor of languages and moral philosophy at Charleston College, a position he resigned to come to Asheville in 1832, hoping to get relief, if not a cure, from the pulmonary disease from which he suffered.

In 1836 he opened a school for young women, a school he operated until shortly before his death. He was an inspiring teacher, opening new avenues of thought and interests to those he taught. This is shown in his encouragement of Elizabeth Blackwell. She had come to his school as a music teacher but her interests were in the field of medicine, a field closed to the women of her generation. Yet through the instruction given her by Dr. Dickson and with the aid of his brother, Dr. S. H. Dickson of Charleston, she was admitted to a medical college in Geneva, New York. Upon receiving an M.D. degree in 1849, Elizabeth Blackwell became the first woman physician in the United States.

As a minister, Dr. Dickson was the most learned and the most

effective preacher that the Asheville Church had so far had, and the respect accorded him by the people of the town was a force making the Presbyterian Church a vital influence in the community. It is possible that, because of ill health, he continued, as Mr. Taylor said, to preach only two or more times a month, and he must have shifted the responsibility of the Sabbath School superintendency to the shoulders of some church member. Until some time in 1845 he served the church and at his death in 1847 his body was laid to rest "under the annex of the church." In 1905 a memorial tablet was placed on the south wall of the sanctuary by his relatives, and on Sunday, December 5, 1943, a church service honored the centennial of his connection with the church. At this time Dr. Robert F. Campbell in paying a tribute to Dr. Dickson said, "His services both to the church and to the community are worthy of grateful remembrance."

In a little more than a year, through the deaths of James Patton and Dr. Dickson, the Presbyterian Church lost two of its able leaders and Asheville lost two of its revered citizens. After Dr. Dickson's ministry, there followed a period of four years when the church on Church Street was again without a minister and for religious services depended upon occasional missionaries available for a Sunday or two. The Sabbath School seems to have continued functioning during this period and it may be that the "concerts," or song services, were now and then held. At the end of these four years members from both Old and New School factions signed and sent to Concord Presbytery a petition asking to be received again into that body. The petition was acted upon favorably, and at its fall meeting in 1849 the Presbytery instructed the Reverend Mr. J. M. H. Adams to go to Asheville and "if the way be clear" to reorganize the Asheville Church.

The petition may have come about partly as a result of a sermon delivered in the Methodist Church in September, 1846, by Bishop William Capers. After reading Christ's scathing remarks on judging others as recorded by Matthew in his seventh Chapter, Bishop Capers chose for his text the searching words: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." For an hour and a half he laid bare the souls of his listeners, forcing them to see themselves in their petty divisions. While the sermon was directed toward the disrupting differences in the Methodist denomination, both Old and New School Presbyterians in the audience that filled the sanctuary are sure to have examined themselves and their acts in the light of Scripture. That the consciences of the people had been stirred and that a new church spirit had been created in Asheville is evident in the observation made some time later: "Thereafter,

bitterness and strife between the factions were succeeded by cooperation, and with the construction of each succeeding church, regardless of denomination, citizens of all creeds made contributions of cash, land, labor, and material.”³ Had the Presbyterians at that time had a minister, it is probable that some action leading to unity might have followed the sermon. As it was, three years elapsed before an area of agreement was reached and the petition sent to Concord Presbytery. But it was an agreement arrived at through the efforts of the two opposing factions themselves.

As the first step in the reorganization process, 16 people signed this request and pledge: “We the undersigned being persuaded that the intents of religion and the prosperity of the Presbyterian Church would be hereby advanced do earnestly desire to be organized into a church in connection with the Presbytery of Concord to be styled the Asheville Presbyterian Church and do agree to assemble on the 22 day of December, 1849, at 10 o’clock A.M. at the Presbyterian Church in the town of Asheville for that purpose.” Accordingly, on December 22, 1849, in an impressive service in the sanctuary the Asheville Presbyterian Church was solemnly reorganized and eleven people were taken in as new members, eight of them by letter from other churches and three from the Asheville New School Church. The Old School Church members were not listed, presumably because the Presbytery considered them as members in good standing. Following the organizational procedure and the receiving of new members, the Reverend Mr. G. W. Gibbs preached a sermon appropriate for this occasion of renewed unity and hope for the future of the restored church. This was followed by the election of Samuel G. Kerr, a transfer from Greensboro, as elder and he was duly installed in that office. Once more the Asheville Church was one church, and as the months passed, other New School Church members were added to the roll. This union of Old and New School members came in Asheville some years before the rift was healed in the denomination as a whole. It marked a new era for the Asheville Church.

Following the reorganization of the church, the Reverend Mr. James M. H. Adams remained in Asheville as stated supply until February of the next year, returning, as the Session Minutes state, on November 10, to hold a service and to baptize the infant daughter of the Samuel Kerrs. Again the church was without a pastor, but during the summer of 1852 the Reverend Mr. W. N. Morrison was for a time pulpit supply. In the autumn of that year the Reverend Mr. M. T. Allen came as stated supply. During his ministry of slightly more than a year 13 people “presented themselves to the Session for the purpose of connecting themselves with this church.” Each one, “having given satisfactory evidence of a regen-

erate state, was received into the communion of the church." All those coming on profession of faith were "requested to make a public statement of faith" at the following service. With a larger membership, the church then at a congregational meeting elected another elder, and A. T. Summey was duly installed in that office. Later he would serve for many years as Clerk of the Session. Occasionally the Session meeting was held prior to the church service, and the Session entry for November 25, 1852, states that "On account of the lateness of the hour and the nearness to the time of Public worship, the Session (made up at that time of Mr. Allen as Moderator and S. G. Kerr as Elder and Clerk) was not closed with prayer." This did not escape the sharp eyes of the presbytery examiner of Minutes, whose comment was "Examined and approved, save that one Session closed without prayer."

The Asheville Church was, as it had been over the years, a mission church, and the Reverend Mr. Allen, like the stated supply ministers preceding him, also preached on certain Sundays each month at the Swannanoa Church and at the Reems Creek Church. Then in February, 1854, an entry in the Session Minutes reads: "Rev. M. T. Allen's time as stated supply has expired. The church is vacant." For the members it must have been repeated times of discouragement as supply ministers came, worked out problems, and set the church, struggling to keep itself alive, on the path of growth and service only to be recalled by the presbytery for other urgent assignments. But during the decade of the 1850's the growing prosperity of the town and the slow but rather steady increase in membership made it possible for the Asheville Presbyterian Church to emerge from a missionary status to a self-supporting church.

CHAPTER VI

A Decade Of Progress

*"Man goes forth to his work
And to his labor until the evening."*

PSALM 104:23

THROUGH THE DECADE OF THE 1850's Asheville was moving toward maturity with a progress that took many forms. One was its physical growth. From a population of 800 in 1850 it reached 1,100 by 1860. It had more than doubled in size since 1840. Places of business and homes were stretching along newly opened streets, and on court days and days of political rallies the hitching posts were full and the wagonyards overflowed with horse or ox-drawn carts and wagons from all sections of the county. During the summer months an estimated 500 "Lowlanders" spent a few weeks or a month in Asheville on their way to or from Sulphur Springs or Warm Springs. Some, like Dr. Dickson earlier or Dr. J. F. E. Hardy, who, it was said, came to Asheville "with one lung," made the town, for health reasons, their permanent residence. In Western North Carolina, with its pioneer conditions still existing in the new counties carved out of the "State of Buncombe" and with its many mountain-rimmed coves isolated by lack of anything approaching adequate roads, Asheville became in this period the metropolis of the mountains.

Progress was evident in the number of leaders Asheville gave to the county, the state, and the nation, while they, in turn, helped to promote the needs of the mountain area. David Lowry Swain, earlier as Governor of North Carolina and now as President of the University, helped to bring about the state's first public school law, that brought one-room school-houses to the mountain counties. Inadequate as they were with their sessions of three months, they kindled the light of education in the hills and the coves. Asheville, however, continued to depend largely upon its several private and church controlled academies for the education of its boys and young men. Dr. Dickson's school for young women was taken

over by the Holston Conference of the Methodist Church and was moved to the site of the present David Millard Junior High School. Known as the Asheville College for Girls and Young Women, its aim was "to instruct young ladies in the languages and the arts so that they may be able to perform more fully their duties in the circle of refinement and culture."¹

Another Asheville leader of this decade was Thomas Lanier Clingman, who came to the mountain town as a young lawyer. He soon proved his ability as a leader and was sent to the General Assembly of North Carolina to represent the western region. There he was a strong advocate of state aid for road improvements and for railroads, the crying needs of the mountain counties. He became a man of influence and in 1842 went to Congress as a Whig. He later joined the rejuvenated Democratic Party and in 1858 returned to Congress as a Senator. There until 1861 he was a powerful voice of the South, interpreting the attitude of the South and warning Congress against taking measures that would ignore the economic prosperity and welfare of that region. By 1850 Asheville and Buncombe County had yet another national leader and advocate of their needs. Zebulon Baird Vance, born in 1830 on his grandfather's farm in Reems Creek, inherited the talent for leadership displayed by David Vance, while from the Bairds he inherited the flashing wit and shrewdness, the quickness of mind that characterized his mother's family. Reared in the hills, he understood the mountain people and through them, all people. Perhaps from the hills he acquired the fearlessness and the vein of iron that made him the leader of the state during the dark years of agonizing war. In 1854 he represented his western region in the General Assembly of North Carolina, going from Asheville, where he had been practicing law. Four years later he was elected to Congress on the Whig ticket, and in 1862, as a Democrat, he would gain, without even campaigning, the office of Governor of North Carolina. With leaders like these, Asheville hoped to achieve for itself and for all the western counties a continuing and an expanding progress.

By 1850 the Buncombe Turnpike was practically beyond repair, the victim of 25 years of enduring the weight of heavy stagecoaches, of the light carriages of the local people, and more than anything else the autumn drives of hundreds of thousands of animals tramping their way to southern markets. So men of Asheville bought stock in the Asheville-Greenville Plank Road incorporated in 1851. Plank roads, popular in this decade, were known as "the poor man's railroad." Over the graded old bed of the Turnpike long wooden sleepers were laid end to end and across them heavy plank ties were laid and secured. The road was about eight feet

wide with frequent turnouts for the passing of vehicles. Again Asheville had an all weather road over which traffic flowed and animals thundered their way southward. The road east through Rutherfordton was also repaired. These plank roads were short lived but Asheville leaders felt they would be a stop-gap until the railroad crossed the Blue Ridge.

In 1854 the Western North Carolina Railroad was incorporated, to be an extension of the North Carolina Railroad that was inching its way westward, but progress was exasperatingly slow. N. W. Woodfin of Asheville had led the struggle for this railroad and at a public gathering of his interested townspeople he hurled denunciations against the state's system of building the road in sections, each to be fully paid for before the next one was begun. As a result a change was made, giving promise of more rapid construction. Then, too, before the end of the decade the plan for a railroad from Charleston to Tennessee by way of Asheville and the French Broad River had been revived, while yet another road, branching from Asheville west through Waynesville and Murphy to the Tennessee border, was in the planning stage. With these lines and with new hope for the coming of the Western Railroad, Asheville envisioned for the near future a network of railroads and foresaw as a result a period of unprecedented progress and prosperity for the town and for the western counties. It is interesting, although futile, to conjecture what Asheville's development might have been had there been no war. But war came and the Charleston road got no farther than the planning stage. The Waynesville-Murphy branch would be years in becoming more than a dream, while during the war Asheville's nearest railroad was six miles east of Morganton.

On a June day in 1857 Asheville citizens were stunned as news spread through the town that Dr. Elisha Mitchell, Presbyterian minister, professor, scientist, and a frequent summer visitor to Asheville, was missing and it was feared he had met death on the mountain he had come to measure, hoping to verify or correct his former measurements and to refute charges made by Senator Clingman that he had never really been on the highest peak of the Black Mountains. Zebulon Vance, who had studied under Dr. Mitchell at the University and who was in Asheville at the time, hastily gathered a group of volunteers and set out for the mountain. But it was the men of Yancey County, led by the bear hunter, Big Tom Wilson, who found Dr. Mitchell's body in a pool at the base of a waterfall on the stream he had been following, knowing it would lead him to the farm of Big Tom, whom he wished to have as a guide during his explorations. Reverently, then, these mountain men, who had known and admired the scientist on his other visits to the region, carried the body

down the tangled, forest-covered slopes of the rugged mountain, from where it was taken to Asheville. Dr. Robert Chapman conducted the funeral service before the mourners that overflowed the Presbyterian Church. Afterward in the churchyard cemetery Dr. Mitchell was laid to rest. But the men of Yancey wanted this gentle man they loved to rest on the free, windswept height of their mountain for which he had given his life. The following year, with the consent of the family, these men of the mountains again reverently carried the body of their friend, this time up the slopes to its final resting place on the point he had proved to be the highest in the entire Alleghany Mountain Range, a peak that would later bear his name.

During this decade the prosperity and progress enjoyed by the town was reflected in the work and service of the Presbyterian Church. As the town grew, so did the membership of the church, and with more members and with their prosperity and with the bright hopes for the future, the church could at last have a resident minister and could assume the responsibility for his salary. With a pastor who was also a settled citizen of Asheville, knowing its people and their attitudes, the church was able to meet more effectively the spiritual needs of the community it served. In 1855 the Reverend Mr. Robert H. Chapman, D.D., who had briefly served the Asheville Church as a supply in 1829, now came as a resident minister, called and supported by the congregation. Not since Francis Porter's resignation in 1823 had this church had a resident minister, and although the members had doubtless contributed to the support of both George Newton and Francis Porter, probably through the products they raised, yet the Asheville Church in 37 of its 60 years of history had been a mission church and for scattered periods of time, totaling 26 years, it had been without even a supply minister.

After the reorganization in 1849, the Minutes of the Session were for a long period of time preserved in heavy, leatherbound volumes. The entries were in the handwriting of the various clerks of that body. Until September 5, 1853, Samuel Kerr, the one elder, was also the clerk of the Session. With the election and ordination of A. T. Summey, the Session expanded to two elders and the moderator, but a few months after Dr. Chapman took up his duties, a congregational meeting was called for the purpose of electing two additional elders. Then James B. Rankin and Dr. D. F. Summey took their places on the Session. By that time A. T. Summey was clerk and on April 1, 1857, he recorded, "There being no deacon in the church, Dr. D. F. Summey was appointed to act as a deacon for one twelve months." It was not until two years later that a congregational meeting was called "to consider electing deacons." In 1867 A. T.

Summey reported that the first volume of the Minutes of the Session had been the victim of an Asheville downpour. "The Clerk of the Session having been so unfortunate," he wrote, "as to get the Session book of this church so much damaged by getting into the rain as to render it unfit for use, it was ordered by the Session that the Clk (sic) copy the contents of said book into a new book and that the new book so copied be laid before the Presbytery for its approval." Meticulously in his flowing handwriting, sprinkled with its old-fashioned form of the double "s", Mr. Summey copied the records from the rain-soaked "Old Book" into the "New Book." His copy of these 18 years covers only 42 pages since most of the entries are brief and many of them deal with cases of discipline.

During these years and for many more to come the minister and the Session were true shepherds of the flock, visiting the members and going in search of the stray sheep that none might be lost or might bring disgrace upon the Church or upon the high calling of its members. Upon hearing of the unchristian actions of a member—and all cases recorded were men—the Session took the case under consideration and appointed the minister, an elder, or a Session committee to "wait upon him" and ascertain his guilt or innocence. There is no recorded instance of innocence, and the offender, after admitting his guilt, was ordered to appear at a designated time before the Session, which then sat in its capacity as a court. Thus one man coming before it was charged with being guilty of "using profane language and otherwise acting in an unchristian manner," while another was accused of making a personal attack upon a man in the street. At first this man tried to justify himself by saying the attack had been brought on by a gross insult, but in the end he repented and confessed, "I greatly regret that I have so acted and pray the forgiveness of the Great Lord of the Church." In every court case the Session requested that its action be "publicized from the pulpit."

The case of one young man was considered especially grave. He was charged with absenting himself from church and from the sacramental service, of pleasure riding on the Sabbath to the neglect of worship, of living a licentious life, and "lastly of engaging in dancing at a public party, thusly stabbing our beloved Church and bringing him into disgrace by his unchristian actions." The committee calling upon him found him "in a state of mind very much to be regretted . . . and he was left to reflect upon his condition." When he came before the Session, he admitted to all the charges except to living a licentious life, but he showed no repentance. After praying for him, the Session announced as its judgment that "he be suspended from the communion of the church and from all the privileges of membership until he gives satisfactory evidence of repentance," and it was voted "that this action of Session be published

from the pulpit." In cases where the erring member showed repentance, he was always required to profess that repentance publicly at a church service. But it was some years before this wayward young man expressed repentance and came again into the full and restored membership of the church.

From time to time the General Assembly of the Presbyterian Church "enjoined the churches to discipline their members in the sins of dancing and attending or taking part in theatrical exhibitions and performances." Thus, one young man who was called before the Session was suspended after acknowledging his guilt of having joined a local club whose purpose was to put on "theatrical exhibitions." In another case, one feels that it was with a sigh of relief that the clerk of the Session wrote in the Minutes that a man whose "conduct had been in its character very unchristian" had moved out of the bounds of Asheville and so could be "dropped from the roll of the church." Over the years the most common charges brought against members were the use of profanity and drunkenness. One case some years later, however, was very different. A fine, upright member of long standing, who had served faithfully as an officer of the church, announced to a shocked Session that he had come to confess his changed religious views. After careful and prayerful study of the Scriptures, he told the elders, he could find "no authority in the Word of God for Christian denominations." It must have been with deep regret that the Session, considering this a clear case of heresy, ordered his name stricken from the church roll.

These cases of discipline were not taken lightly by either the sinner or the congregation, and there are several recorded instances of members, including church officers, coming voluntarily before the Session to confess their sins of anger or of over indulgence in "spiritous liquors" and to express their repentance. For a member, and especially for an officer, to stand before the congregation and publicly state his repentance for an outburst of temper resulting in an unfortunate and perhaps public altercation or in an act of revenge and then humbly asking forgiveness and the aid of Divine guidance in living a Christian life may have aided the listeners in rising above their own inner struggles. The system of public confession may have been a unifying factor in the church. At any rate, it was practiced for many years.²

While cases of discipline at times occupied the Session meetings and were duly recorded in the Minutes, they were, after all, only occasional incidents in the busy life of the church. Dr. Chapman came to Asheville as a man with a rich background of ministry, following ten years in the profession of law. He was an efficient administrator and as a preacher was respected and admired. He was just such a minister as this decade

needed and he served both the church and the town as an outstanding minister. Members of the congregation and non-members attended the worship services, often filling the church. In the Sabbath School children were being instructed in the Bible and in the Catechism, and the report sent to Presbytery for 1858-9 shows an enrollment in the School of 65. The collections for the various church causes for that year also reflect the general prosperity of the town and the larger congregation. Some \$630 took care of the local expenses, including Dr. Chapman's salary. Domestic missions and foreign missions were each allotted \$59.80; Presbytery funds received \$29.20; and church extension \$16, with \$30 listed as miscellaneous. As a resident minister Dr. Chapman remained in Asheville for 6 years and during that period of time 56 people were received into the membership of the church, some by profession of faith and others by letters from other churches. This was the largest membership gain so far in the history of the Presbyterian Church of Asheville.

In this decade, especially after 1855, the close connection Asheville and Buncombe County had with state and national leaders made the people of the town, including the church members, increasingly aware of events transpiring on the state and national scene, and they eagerly scanned the local and incoming papers for news from Raleigh and Washington. As succeeding slave measures came up in Congress, the division became ever more pronounced and bitter between the northern and southern members, and the people of Asheville, reading of events, took sides on every issue. When the Whig Party, popular in the mountain counties, took no stand on the question of slavery, many men in the town and throughout Western North Carolina turned to the Democratic Party as representing the southern views. During these years leaders, returning to Asheville, addressed large gatherings on newly passed laws and their effects on the rights of the southern states. Political affairs moved rapidly in those last years of this decade, and the cloud that had appeared on the horizon as no bigger than a man's hand, by late 1859 was threatening to blot out Asheville's bright hopes of future prosperity and progress. And whatever might affect Asheville would be sure to affect the Presbyterian Church.

The Noise Of Battle In The Hills

"A sound of battle is in the land, and of great destruction." JEREMIAH 50:23

AS THE STRUGGLE OVER SLAVERY intensified in Congress, North Carolina watched anxiously, hoping for the moderation advocated by Thomas Clingman. Then came the decisive election of 1860. The split in the Democratic Party, with each faction offering a presidential candidate, made possible the election of Abraham Lincoln to the nation's highest office on the Republican platform that was pledged to free territories and the belief that the Union was indissoluble. South Carolina, holding that a state was sovereign and endowed with the right of self-determination, replied to the election by seceding from the Union in December. Early the following year, Mississippi, Alabama, Texas, Florida, Georgia, and Louisiana—the "Cotton Kingdom" states—followed her example. The vote in North Carolina in 1860, however, showed that an overwhelming majority of citizens were opposed to secession, and this fact was made even more evident on February 28, 1861, when voters defeated a referendum for the election of 120 delegates to a convention to consider secession. Voters in Asheville and throughout Western North Carolina helped to defeat that referendum.

There was little support for the cause of slavery in this area where the Negro population made up far less than 20 per cent of the total population. Buncombe County, according to the 1860 census, had 1,933 Negroes in a population of 12,654. In other western counties the number of Negroes ranged from 515 to 65. Charles Lanman, traveling through the mountain section in 1848, commented on the absence of slavery in the region and he considered the few slaves he encountered as having more security than their masters, for they were well clothed and cared for and held to no harder physical tasks than their owners were. A majority of

the people owned no slaves and most of the Negroes were house or personal servants. There were, however, a few large landowners like James McConnell Smith, who worked extensive river bottom farms with slave labor. Smith worked three such farms with some 75 slaves. But slavery was not a vital issue in this part of the state, and certainly in 1860 the men west of the Blue Ridge had no desire to go to war over slavery that could benefit only the eastern plantation owners.

On April 12, 1861, Confederate troops fired on Fort Sumter and captured it two days later, before the Federal forces being sent could reach it. Even after this act of war, North Carolina hoped for a compromise or, in case of a conflict, to remain neutral, and speakers coming into the mountain areas continued to urge loyalty to the Union. But on April 15, Lincoln issued a call for 75,000 troops to be furnished by the states in the Union, and Governor John W. Ellis received a request for two regiments from North Carolina. In his answer to the Secretary of War, Governor Ellis wrote: "I regard the levy of troops made by the administration for the purpose of subjugating the States of the South as in violation of the Constitution and a gross usurpation of power You can get no troops from North Carolina."¹ Thus almost over night the loyalty of the state and its people was transferred to the Southern cause. Zebulon B. Vance, lately a member of Congress, was at a citizens' meeting in Madison County, urging adherence to the Union, when a message telling of Lincoln's call was handed to him. Speaking of that event, he later wrote: "I was pleading for the Union with hand upraised when news came of Fort Sumter and Lincoln's call for troops. When my hand came down from that impassioned gesticulation, it fell slowly and sadly by the side of a Secessionist."² From Madison County he went into Yancey County, where he spoke strongly for the cause of secession.

Governor Ellis at once issued a call for 30,000 volunteers, promising to clothe and arm the state's own soldiers, the only state in the Confederacy so to do. At that call, Asheville was caught up in a spirit of enthusiasm and patriotism. William W. McDowell, later a member of the Presbyterian Church, had already organized the Buncombe County Riflemen, the first company organized in North Carolina. Upon reaching Raleigh, it became Company E of the First North Carolina Volunteer Regiment of Infantry. Asheville was crowded with friends and relatives of the men on the day the company left Asheville. As the local paper — probably the *Asheville News* — stated, "The town was perfectly alive with people who had come to witness the departure of these brave volunteers." An appropriate ceremony took place as "the company was lined up on a street," probably at the Public Square. Nicholas W. Woodfin, an outstanding Asheville lawyer and a former state senator, made an address to

the soldiers that "was very feelingly" delivered, "very appropriate," and had "some wholesome advice." The most impressive part of the ceremony, however, was the presentation of a red, white, and blue flag, made out of their dresses by Anna and Lillie Woodfin, Fanny and Annie Patton, Mary Gains, and Kate Smith. Anna Woodfin made a fitting presentation speech, and Captain McDowell, in accepting the flag, expressed the appreciation of the Riflemen. That flag a short time afterwards was carried into the Battle of Bethel, the first regimental flag to be baptized with blood. After the War, Anna Woodfin embroidered on it the word "Bethel." The ceremonies were closed with "an eloquent prayer" by the Reverend Mr. Robert H. Chapman, pastor of the Presbyterian Church. He commended the men to the "care and protection of the Great Ruler of the Universe." Many in that company were members of his flock. Following the prayer, weeping families and well-wishing friends followed the marching men until darkness compelled them to return to their homes, where the awful reality of war became a part of their daily living.

Zebulon B. Vance, hastening to Asheville from his speaking tour, organized another volunteer company, the Rough and Ready Guards, and following a colorful departure ceremony, this company, with Vance as Captain, left Asheville for Raleigh on May 4. The Riflemen, with little more than a month's training, went into action in the Battle of Bethel, the first land battle of the war. Vance's Rough and Ready Guards became Company F in the 14th North Carolina Infantry that later was a part of Lee's forces. In August, Senator Clingman helped to form yet another company in Asheville. It was made up of men from several counties and it, too, received colorful recognition as it departed on September 18. Eleven days later it reached Wilmington to become a part of the 25th Regiment of North Carolina Infantry. Asheville and Buncombe County, like the other western towns and counties, were sending their young men to battle. On May 20, 1861, elected delegates to a called Convention meeting in Raleigh voted, as the voice of the state, to secede from the Union and on the same day they ratified the Provisional Constitution of the Confederate States of America. Thus Mecklenburg Day became for North Carolina also Secession Day. Asheville was represented at this meeting by N. W. Woodfin.

The slavery question, that had dominated the political thinking of the nation for much of a decade and that had resulted in dividing the country and bringing on a bitter and devastating war, had its repercussions in the churches. Slavery—its rightness or its wrongness, its moral or immortal aspects, even its Scriptural sanction — became the topic of argument and dissension in every denomination. The Methodist and Baptist Churches split into the North and South Churches as early as

1845. In the Presbyterian Church both the Old and the New Schools had adherents for and against slavery. In 1857 the New School (liberal) was split into North and South when its General Assembly passed a resolution condemning slavery. On May 16, 1861, the Old School Assembly, meeting in Philadelphia, passed a resolution known as the Gardiner Resolution, which pledged allegiance to the Federal Government. Many Old School members were at that time living under the Confederacy and others, like those of the Asheville Church, were soon to join the new nation. So the split into North and South was inevitable. During the summer of 1861 southern presbytery after presbytery withdrew from the Presbyterian Church U.S.A. until 47 had withdrawn, each giving the Gardiner Resolution as the cause of withdrawal. The Northern Old and New Schools soon united as the Presbyterian Church in the United States of America, the name taken when Presbyterianism was organized in America.

Since the question of Congregational ministers was no longer an issue, the Southern Old and New Schools also united, and plans were made for the organization of a Southern Presbyterian Church. The meeting to form a General Assembly was held in the First Presbyterian Church of Augusta, Georgia, on December 4, 1861. There the Presbyterian Church in the Confederate States of America came into being. After the Civil War the name would be changed to the Presbyterian Church in the United States. The meeting was an impressive one. An opening sermon was preached by Dr. B. M. Palmer, pastor of the First Presbyterian Church of New Orleans. With his theme, "The Headship of Christ Over the Church" he used as a text Ephesians 1:22-23. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Throughout his sermon he emphasized that the one purpose of the church is to be the body of Christ, carrying out the divine will and work of him who is the Head. In the organizational session Dr. Palmer was elected as the Moderator, and one of the first pieces of business taken up was the appointment of a committee to prepare a statement of explanation for withdrawing from the Presbyterian Church, U.S.A. Dr. James H. Thornwell, Professor of Theology at Columbia Seminary, was named as chairman of that committee. The document prepared under his direction was entitled "An Address to all the Churches of Jesus Christ Throughout the Earth." Among the reasons for withdrawal stated are the Gardiner Resolution, the formation of a new nation under which the Church could best serve, the opposing views on slavery held by the northern and southern Presbyterians, and their differing views on church boards, through which the work of the church is carried out. Each of these reasons is ex-

plained at length and the Address covers 13 printed pages. The original, in the handwriting of Dr. Thornwell, is among the manuscripts of the Church in the Historical Foundation at Montreat.

So it is that the First Presbyterian Church of Asheville has been a part of the Presbyterian Church in the United States of America, a part of the New School Presbyterian Church, a part of the Old School Presbyterian Church, a part of the Presbyterian Church in the Confederate States of America, and a part of the Presbyterian Church in the United States. Through the 176 years of its existence the Asheville Church has surely been divinely aided in weathering the many man-made crises that have threatened its life and its service to the community.

After the excitement of the news of war and the patriotic outburst of belonging to a new nation subsided, Asheville made plans for its own security and for being of help to its state and the Confederacy. Fortifications were erected on Beaucatcher Mountain to its east and others to the west on the hill overlooking the French Broad River and the main highway from the north. This hill would later be known as Battery Hill and after the hill was leveled, the name would be preserved in Battery Park. A gun factory was set up on Eagle Street and the following year was taken over by the Confederacy. Under the management of Major Benjamin Sloan, a West Point graduate, guns were manufactured at the rate of 300 a month. They were made of the superior iron from the Cranberry mines and were among the finest produced by the Confederate states. The Sitton forge and the Gillespie forge were also turning out war products, and the thoughts and efforts of all citizens concentrated on war. A recruiting office was set up at the direction of James G. Martin, Adjutant General of the State, and training camps and drilling grounds were laid out in the surrounding counties. In 1862, under its Conscription Law, the Confederate government also set up an office in Asheville to recruit men between the ages of 18 and 35 for the Confederate army.

What in the 1850's had been a normal way of life in Asheville was now utterly disrupted. By 1862 boys and young men were rarely seen on the streets of the town or on the surrounding farms. The first enlistment had been for six months but at the end of that time, many reenlisted, this time for the duration of the war. Also missing from the streets and from the hotels and rooming houses were the "Summer People." In 1862 the Sulphur Springs Hotel burned and the Warm Springs resort closed. No longer did the autumn droves of horses and hogs pass in clouds of dust along the highway. In 1861 they had decreased to a trickle and by the next autumn had ceased. For the first year of the conflict there was little lack in Asheville of commodities brought in from Charleston and Augusta, but as the war continued, the shelves of the stores were emptied of their

supplies of cotton and woolen goods, their sugar, tea, coffee, and salt, and all luxury items. In an age of no refrigeration salt was a necessity in order to preserve the meat and farm products, and Governor Vance tried to insure a just distribution of it by establishing places of deposit in the counties. N. W. Woodfin of Asheville was placed in charge of the salt works at Wilmington and stores were sent to the different counties. But there was never enough available and toward the end of the war, some farmers were taking up the board floors, or even the dirt floors of their smoke houses to extract their yield of salt.

At a meeting in Asheville shortly before the war, N. W. Woodfin, commenting on the prosperity of the 1850's, lamented that the progress being made was at the expense of certain values in the older way of mountain life and deplored the fact that looms had disappeared from the homes and homespun was no longer seen on the streets of the town. Long before the war ended, the looms were brought out of attics and dusted off, for whatever new clothes the family got would now have to be hand woven. As the cotton and woolen yarn supplies became exhausted, the spinning wheels were also brought into use. The Confederacy asked for all the surplus homespun the women could turn out, but by 1864, with hand cards worn out and new ones not available, that surplus must have been far short of the material needed for uniforms. Yet life for the women of Asheville was easy compared to the life of women on the farms, who, in addition to spinning and dyeing and weaving and sewing, had to assume the heavy burden of raising more farm products than their men had ever raised.

Asheville was rather solidly in sympathy with the Southern cause; yet there were some families with divided loyalties in which one member joined the Southern forces and another joined the Union, both praying they might not meet in battle. Just to the south in Henderson County a company was formed that became a part of the Union army, and throughout Western North Carolina men slipped away in the darkness and made their way to a northern state to join the Union army. Asheville was on an "underground railroad" that passed on Union prisoners, Union sympathizers, and Negroes, all hoping to reach some northern state. Asheville, too, was spared the lawlessness that several counties experienced as men unwilling to fight went into the hills and were known as outliers. They were joined by deserters from both sides and by opportunists, and gangs formed that from their hideouts in the mountains raided farms, plundering and looting and burning and in some instances killing. With only the young boys and old men left in some communities to serve as home guards, such violence could not be stopped.

These were indeed "the times that try men's souls," and through

these years the Presbyterian Church had the responsibility and opportunity of giving spiritual comfort and aid to its members and to Asheville. It was fortunate that as war brought a new way of life to Asheville, the Presbyterian Church had a minister and it was providential that the minister was Dr. Chapman. Since January, 1855, he had lived and worked in Asheville and so knew intimately every family in the church and most of the the townspeople. As the young men of his congregation marched out of town in the newly organized companies, he could offer a meaningful prayer for each and could give to each family the spiritual strength it needed. Since his church audiences were greater than the church membership, he could and did extend his aid beyond his own church group.

All too soon came reports of battle and the need of giving what solace he could to bereaved families. This need came early to the Presbyterian Church. Nineteen year old William Henry Hardy, the son of Dr. and Mrs. J. F. E. Hardy, had been brought up in the church but he had not joined it. Now he was away from home for perhaps the first time and in the few weeks of training he received, his homesickness and the sudden realization of the meaning of war sent his thoughts back to his home and to his church and to the teachings of both. In a camp in Virginia he wrote his profession of faith in the saving grace of Christ. This letter he sent to the Session, asking that he be accepted as a member of the church. The Session sent back word that his stated profession showed clear evidence of his conversion and his name had been added to the church roll as a member in good standing. In July, shortly before he was to go into battle, he hurriedly wrote this note to his mother: "We are about to go into an engagement. I want you to know that, if I should be killed, all is well. Willie."³ In that battle—the first Battle of Manassas—on July 21, 1861, this young man paid the supreme sacrifice that war demands. His body was brought home, and Dr. Chapman conducted the first war funeral service to be held in Asheville, after which William Henry Hardy was laid to rest in the churchyard cemetery. He was the first Buncombe County soldier to lose his life in the Civil War. Later his mother gave the church a silver communion service—plates and goblets—in his memory. In 1929 a tablet to his memory was placed in the lobby of the Buncombe County Courthouse.

Young Hardy was the first Presbyterian member to fall in battle, but as the war went on, there were others, each death bringing grief to the loved ones and to the church. Dr. Chapman shared that grief and ministered to the stricken families with loving understanding. There were other soldiers like William W. McDowell, who had proudly led the Buncombe County Riflemen he had organized out of Asheville on an April day, who returned before the end of the war too ill to be of further

service in the army and who would suffer the effects of war for the rest of his life. Still others returned hopelessly crippled.

As more men volunteered for the state quota of troops, and others between the ages of 18 and 35 years were conscripted for the Confederate army, the doctors were called into service. Thus through most of the war years the Presbyterian Church furnished the town and the county with their one doctor. Dr. J. F. E. Hardy, a staunch member of and an officer in the church, labored day and night as wounded and sick soldiers got back to Asheville. He set up a temporary hospital where they could receive care. But the needs were greater than one man could meet. Then, too, medicines became scarce and often the supply of those badly needed had been exhausted. Asheville had a receiving office for medicinal herbs and roots brought in by the country people — now mostly women — but the Confederacy took them all for the government hospitals. So, especially in the last years of the war, the mortality rate in the town and county was high. The Session record says, "It was the most trying times while the Civil War with its desolation was in the whole South. Many deaths occurred." The Minutes state that from mid 1862 through 1864, during the ministry of the Reverend Mr. W. A. Wood, 30 members and children of members of the Presbyterian Church died and were buried in the churchyard cemetery.

Dr. Chapman, who also gave one third of his time to the Presbyterian Church in Hendersonville, had extensive property interests in Alabama. By 1862 conditions there demanded his presence and he had to sever his connections with both the Hendersonville and the Asheville Churches. It was with extreme regret that the Asheville congregation said goodbye to this minister. In giving its testimony to him and his work, the Session in its Minutes declared that he "brought harmony and goodwill in the church" and that he and the Presbyterian Church during his ministry "became a great moral power in the village and the county." During the years he had labored in Asheville 55 members had been added to the church, which, at the time he left, had four elders and two deacons. After his retirement from the ministry in 1878, he returned to Asheville and established his home, living here until his death in 1884.

Conditions created by the war caused Dr. Chapman to leave Asheville in March, 1862. After several months, when the church was again vacant, conditions created by the war made available the Reverend Mr. William A. Wood, who came to the Asheville Church as stated supply. He had been pastor of the Washington, North Carolina, Presbyterian Church, but during the first year of the conflict, war activities in that section of the state made it necessary to close that church. Then for a year he served as chaplain to the 4th North Carolina Regiment, C.S.A., and from those

duties came to Asheville, where he served for more than two years, leaving early in 1865. He was well liked by the congregation and during his ministry 13 members were added to the church roll. The Session Minutes pay this tribute to him: "During his stay there were no dickerings in or out of the church."

Conditions created by the war also affected the contacts between the local church and the presbytery. Neither the minister nor a Session representative could attend the presbytery meetings and for four years—1860-61; 1861-62; 1862-63; 1863-64—the Session Minutes could not reach the presbytery for its approval. Nor was it possible to send to it the required yearly statistical report of the work of the church. However, an attempt was made to get the report for 1864-65 to the clerk of the presbytery. That report, together with the contributions sent for the various causes of the Church, was, surprisingly enough, sent by mail.⁴ The brief report as recorded also in the Session Minutes shows a membership of 64 in the Asheville Church. In view of the new members received during the ministries of Dr. Chapman and the Reverend Mr. Wood, this number gives somber evidence of the church's losses by transfer of members and by deaths on the battle fields and in the town and country. The record also lists a Sabbath School and a Bible class. This is the first time mention has been made of an adult Bible class. If the Sabbath School was held, as it certainly was later, at the time of the morning worship service, then the Bible class was conducted on some evening during the week.

In the last weeks of the war, General George Stoneman, with a picked cavalry unit of Federal veterans, was sent into Western North Carolina for a rapid but devastating sweep through towns and countryside. One contingent, under General A. C. Gilliam, entered Boone, burning the county courthouse and all its records and then moved to Lenoir, where it destroyed buildings and a cotton mill. Stoneman himself with his forces entered Salisbury, taking the town in 20 minutes and then burning cotton mills, government warehouses, and depots of supplies. Detachments tore up some 15 miles of the North Carolina and the Western North Carolina Railroad tracks east of Morganton and burned railroad shops and equipment and damaged bridges and roads beyond repair. Stoneman followed the same system in Statesville, while Gilliam's army entered Morganton on April 18, destroying much of the town before leaving for Asheville. The 1864-65 Session report, together with its contributions for the various Church causes, reached one of these towns during this devastation and a later Session entry says: "The above report was mailed to the Stated Clerk of the Presbytery along with the funds collected, which was doubtless captured by the Federal army in Morganton or Salisbury. Signed A. T. Summey, Clk." Another direct result of conditions caused

by the war appears in the Session Minutes for July 16, 1865. Captain H. G. Robertson and his wife presented themselves for membership in the church, but "they could not get Certificates from the Cumberland Church to which they belonged owing to the destruction of the church by the late war."

On April 3 news spread through the town that a Federal army was approaching from the north along the French Broad River highway. As the frightened people hastily cached away their valuables, Colonel George W. Clayton gathered volunteers—boys, men, soldiers home on furlough or because of disabilities—and led them out of the town to meet Colonel Isaac M. Kirby's 900 men of the 101st Ohio Infantry at Craggy, several miles from the heart of Asheville. There a five hour skirmish took place. No Confederate was injured and only two Union soldiers were reported wounded. For some unexplained reason, the superior forces of the Federals withdrew and returned to Tennessee. The site of the "Battle of Asheville" is on the campus of the University of North Carolina at Asheville. But later in the month Asheville was not so fortunate. On April 25 Colonel Gilliam's unit of Stoneman's cavalry entered the town and was joined by George W. Kirk's raiders. For 24 hours the village was subjected to unrestrained plundering and burning. The gun factory had earlier been moved to Columbia, South Carolina, but the building it had used and other public buildings were burned and practically every home in town was entered, searched, and looted. The following day Colonel W. J. Palmer, with his unit of the cavalry, arrived from Hendersonville and was able to stop the orgy of destruction.

The plunder of Asheville took place two weeks after Lee's surrender at Appomattox Courthouse. It was followed on May 6—or possibly as late as May 9—by a "battle" near Waynesville. There the last gun to be fired in the Civil War within the bounds of North Carolina echoed through the hills. Whatever means of communication Western North Carolina may have had with the outside world had been utterly destroyed by Stoneman's raid. So it was that news of the surrender of Lee did not reach the mountains until returning soldiers showed their dismissal papers. It was even then hard for the people, who for four long years had been the victims of war, to grasp the fact that peace had actually come and that their men "would follow war no more."

The Darkness Before the Dawn

*"A day of clouds and of thick darkness,
As the morning spread upon the
mountains."* JOEL 2:2

NATURE, BUSY WITH HER ETERNAL SHIFTING OF SEASONS, welcomed the returning soldiers—those from the late Confederate army and those from the Union forces—with a burst of gay color. The white waving banners of the dogwood trees greeted the men and the flaunting shades of azaleas flamed up the mountainsides. But the beauty and glory of the mountain springtime could not hide the ugly scars slashed across the land by the last years of the conflict, while the men of the mountains found in the faces and the stooped shoulders of their waiting families the story of the worries and sorrows, the privations and labor of four years of war on the home front. Many found their mountain farms with untilled fields and with no seed for the spring planting. Farm tools were worn out, and in some cases whatever of value the home or farm had possessed had passed into the hands of outliers or foraging soldiers. And there was no money.

North Carolina banks had early suspended specie payments. Both the State and the Confederacy had issued treasury notes, but these had depreciated with alarming rapidity. By November, 1864, a state \$100 bond was worth \$7.50 and a Confederate bond of that denomination was worth \$4.00. As the value of paper money had fallen, prices had risen until in 1865 eggs were \$5 a dozen; potatoes were \$30 a bushel; bacon was \$7.50 a pound; and white flour was \$500 a barrel. Enough calico for a woman's dress—five or six yards—cost \$500. With the end of the war, Confederate money was valueless and in September, 1865, the state's war debt was repudiated. That meant the loss of all amounts men had invested in state bonds, which they had hoped would in time be honored. So by the time the soldiers came back to Asheville and Buncombe County,

barter had once more become the trading system, to remain so for some years. In 1868-69 Randolph Shotwell, owner and editor of *The Asheville Citizen*, received as payment for subscriptions and job printing "wood, wheat, corn, apples, dried fruit, feathers, and rags." When he sold the paper and returned to Rutherfordton in 1869, he had the sum of \$2.50 as his year's net profit.

In addition, slave owners in Asheville and Buncombe County had lost heavily and in some cases were without laborers to work their extensive farms. With the heavy loss of men in the war and with many Negroes leaving the fields and their old quarters, there was an acute labor shortage in the area. In an attempt to alleviate this situation, Major W. W. McDowell wrote to his friend, G. N. Tennent, who was at that time in London, to investigate the possibility of arranging for Scottish immigrants to Western North Carolina. But the reply he received was discouraging since workmen coming to America from Scotland would be under the auspices of the Emigration Society of Scotland, which was under government patronage. The workers would, therefore, command more wages than the mountain farmers could pay. So the problem of raising food crops and products that might be marketable became each man's private problem, and both men and women set about solving it in the light of what they had and could do. For the next few years mountain life, as it had been in frontier days, was subsistence living and in some communities was made dangerous by the animosities engendered by divided loyalties during the war years. Asheville and Buncombe County, however, were spared the violence and the bloodshed that such animosities brought on in the counties bordering Tennessee.

Asheville, as did all Western North Carolina, resented the military rule set up under the Reconstruction Act of 1867, which also disqualified Confederate officers and many soldiers from voting, so that the state government passed into the hands of carpetbaggers from northern states. The Freedmen's Bureau set up in Asheville, with its unwelcome staff members, caused the town considerable trouble. Asheville, too, had a Red Strings unit. It was a secret organization formed by white Union sympathizers but taken over by Negroes and now used by Reconstruction officials to control the Negro vote. The town had three units of the Ku Klux Klan, organized to offset the Red Strings and to insure white supremacy. But Asheville and Buncombe County were spared the chaos caused by the atrocities committed by these two groups in counties east of the Blue Ridge. There a complete breakdown of law and order was intensified when Governor Holden, ignoring the petition sent him by citizens of Asheville, called on the renegade George W. Kirk to organize troops and to take control of the troubled area. So unbelievably lawless

were Kirk's raiders that the situation they created eventually led to the impeachment of Governor Holden, who was found guilty of six of the nine charges placed against him. Asheville's most distinguished lawyer, Judge A. S. Merrimon, was Western North Carolina's representative at the trial, serving as one of three legal counselors for the House Committee.

The Reverend Mr. Wood left the Asheville Church early in 1865 and the church was without a minister until June. In that month the Reverend Mr. Henry Howard Banks accepted the call of the congregation and took up his duties as resident minister. He was not a stranger to Asheville, for he had spent some time as an army chaplain with an artillery brigade that was stationed in Asheville when the war ended. A graduate of Columbia Theological Seminary, he had been ordained in 1861 and had served as stated supply in several Arkansas churches before becoming a chaplain. When he came to the Asheville Church, he was 26 years old and a bachelor. His salary was to be \$500 a year and he was to give three fourths of his time to the Asheville Church and one fourth to the Swannanoa Church. The years of his pastorate in Asheville began with the time of stunned frustration following the war. He came to know not only his congregation, but the people of Asheville and Buncombe County, for the town and the county were still, as they had always been, closely knit parts of the same unit and the members of his congregation came from both. After his first year, he saw the obstacles to progress caused in the town by military rule, the Freedmen's Bureau, and such destructive organizations as the Red Strings and the Ku Klux Klan. He watched the town and county leaders in their struggle against these odds to find ways of restoring that which had been lost. As a citizen he was affected by the conditions under which he lived and worked, and he knew the deep need the people had for encouragement and spiritual strength to meet the drudgery of rebuilding a community. His service as a chaplain in an army whose cause was already lost had prepared him to meet the challenge of these times. Thus he gave love and understanding and with earnestness preached the redeeming and sustaining power of Christ.

Perhaps one of the things early endearing this young man to his congregation was the fact that he was in love, and members must have watched his courtship with interest and rejoiced that the gloom in which they were enveloped would be dissipated for a time with as happy an event as a wedding. On October 24, 1865, Henry Howard Banks and Annette Hawley of Asheville were united in the bonds of matrimony. For the first time in the history of the church its pastor was married during his ministry here, and his marriage to a young woman of Asheville must have given him a feeling of kinship with his congregation.

The church provided a home for the young minister and his wife by renting a house for \$180 a year, and it was thought that his salary of \$500 would support him, if paid, but it was the intention of the Session and one deacon to increase it if possible. Yet at the end of his first year in Asheville, "owing to the peculiar condition of the country, only \$396.85 has been paid him, leaving a balance due of \$103.15, which the Session hopes to pay soon."¹ But the total collections for that year were only \$475.55 and for the following two years were still under \$500, so that in 1868 the church owed its pastor a sum amounting to half a year's salary. Of the 85 members listed for that year, 30 did not contribute to the support of the church, partly, perhaps, because of their own dire need and their utter lack of money. However, it is probable that during these years the Banks' household was supplied with wood, flour, and vegetables from the farms and gardens of members. Collections during the 1868-69 church year, for the first time since before the war, exceeded \$1,000, and by the following church year, the minister was fully paid and the report to presbytery proudly states that the contributions to benevolences exceed the pastor's salary. But it also states that the minister is "barely able to live on" the salary paid him.

To insure more reliable support of the church, the Session requested the deacons, now several in number, to follow a weekly plan of collections for the pastor's salary and the church expenses and to "draw up a pledge card to be signed by the members." As authority for the plan, the card was to carry Paul's admonition to the church members at Corinth: "On the first day of the week, each of you is to put something aside and store it up, as he may prosper, so that contributions may not be made when I come." (1 Corinthians 16:2.) It was also to quote Malachi 3:10. "By this means," the Session Minutes say, "we hope to secure the needed amount and with less difficulty and delay."² The Session also requested the deacons to have regular meetings to carry out their important business and to report each April 1. For many years the Session carried on the work of both the Session and the Diaconate. Later when deacons were elected, they met infrequently if at all and no reports from them were required by the Session, for, as one report to the presbytery states, "The Session has confidence in their fidelity." So this plan of having pledge cards and of weekly collections was a new one and adopted for the first time by the Asheville Church under the direction of Mr. Banks. It is one of the several innovations made during his ministry.

Just as regulations were being "requested" of the Diaconate, so the Session adopted requirements for its own members. All were to take their task of eldership with earnestness and were expected to attend every meeting. Any absence was to be explained at the following meeting.

Names of families on the church roll were assigned to Session members, who were to make regular visits in these homes and to report at the monthly Session meetings. In addition, it went on record as opposing the making of money "by means of fairs, festivals, and the like carnal expedient."³ As the General Assembly "enjoined," the Session continued to discipline members who were guilty of "immoderate use of intoxicating liquors and the carnal and worldly amusement of dancing," and it continued to require those repenting of such sins to give public testimony of their repentance. In connection with this disciplinary task, it sent an overture to the presbytery asking for a judgment on the length of time that should elapse between the suspension of a member and his reinstatement. In 1870 it passed this resolution, stating that the Session "out of a sense of solemn obligation imposed upon it to take care of the flock do now claim and espouse the direct oversight and official control of the Sabbath School established in this congregation."⁴

The Session then drew up a plan of operation, in effect, a reorganization, for the Sabbath School. An elder, and for a time Mr. Banks, served as superintendent. Teachers were selected by the Session to serve for one year periods, and a work sheet was prepared and given each teacher, clearly stating the duties and preparation required. Those elders not teaching were expected to visit the School occasionally, and the superintendent examined pupils once each month to ascertain the progress being made in their knowledge of the Bible and of the Catechism. As an incentive, a Bible was presented to each pupil who memorized the entire *Shorter Catechism*. In 1870 some 10 or 12 Bibles were thus presented. At the suggestion of the superintendent, submitted with his required annual report to the Session, the system of *Question Books* was discarded and the magazine, *The Children's Friend*, was adopted. Also adopted at this time was the Uniform Lesson System, "now in use throughout the land" and sanctioned by the General Assembly. For the benefit of parents and teachers the "weekly journal called *The Earnest Worker*" was adopted since it offered information for the regular meetings of the Sabbath School teachers and for needed conferences. Missionaries, when available, addressed the Sabbath School and as a result of the visit of one inspiring speaker, the School collection for missions amounted to \$19. Of this \$5.08 had been earmarked for "the heathen Chinese."

Under the reorganization, the work of the Sabbath School progressed, and in April, 1871, it had an enrollment of 64 children. During the winter just ended the School was not "suspended a single Sabbath on account of weather," and five pupils had perfect attendance records. On Monday evenings the Reverend Mr. Banks conducted an adult Bible class which was attended by 16 of his church members. Although, as the pastor

pointed out to the teachers concerning their mission of teaching, "We are sure there is no more work that pays so well," the teachers did not always live up to their high calling. With no way to let the superintendent know of sudden emergencies or to secure substitutes, teachers now and then failed to meet their waiting classes. That was especially true on rainy Sabbaths when the roads were bad. But the superintendent declared, "This ought not to be so." In connection with the Sabbath School, a library was established, the first in the history of the Asheville Church. All books were reviewed and approved by the Session before being put into circulation, a slow process that brought some complaints. No special room was available and the various teachers acted as librarians, letting out books and keeping records. This system of circulation inevitably resulted in the loss of books. When the number on the shelves had become pitifully few, a "premium" was offered to the pupil bringing in the largest number of unreturned books. Over 100 books were thus retrieved. Then Mr. T. C. H. Dukes was appointed librarian. He catalogued both the old books and some 60 new ones approved by the Session and he kept a record of those he issued to pupils. By 1871 the library had 208 volumes, and the superintendent was asking for maps of Palestine.

The five and a half years of the Reverend Banks' ministry were active and fruitful ones for the Asheville church. During them 53 members were received into the church. His sermons seem to have been inspiring and helpful for times like these, and at the two Sunday services held on three Sundays of each month some 100 people came to hear his messages. The Wednesday prayer meetings had an attendance of 16, and 16 families had family worship daily. He was an able administrator and under his leadership the Session became a well organized body and the deacons, for the first time, carried on their work in a systematic fashion. He had the ability to set his people to work and he led them in giving service beyond their own congregation. As a result, in 1870 an outpost Sabbath School was established at Newton Academy, in which the Asheville Church had for years held their services. This School was under the supervision of the Session and was conducted by members of the church. It is the first such missionary work ever undertaken by the Asheville congregation. Also during these years a Ladies' Aid Society was formed. Such an organization for women had been encouraged by the General Assembly since the formation of the Presbyterian Church U. S. Each Society was purely local in character and it determined its own activities. These grew out of the desire to meet the needs of the local church and to send the Gospel to all the world. Thus the members of the Ladies' Aid Society sewed for the poor, visited the sick, gave help to the needy, served whatever meals were needed at meetings of presbytery or other church gatherings, studied

missions, and prepared occasional programs on missions. Circumscribed as its activities sometimes were, the Ladies' Aid Society foreshadowed and would, in another age, give way to the church-wide, well organized Women of the Church.

The concern that the Reverend Mr. Banks felt for all in these trying years is evident in his lament that the church had no Sabbath School for the colored children and that no provisions were being made for the education of the children of families—some within his own congregation—too poor to pay for private instruction. The short-term public schools had remained in operation throughout the war due to the tireless efforts of Calvin H. Wiley, State Superintendent of Common Schools, but they were closed when the Reconstruction government diverted the funds to other purposes. It would be another eight or ten years before Asheville, taking advantage of a new state law, levied a special school tax, making Mr. Banks' dream of a public school in the city of reality. By that time more than 50% of the people over ten years of age living in Western North Carolina could neither read nor write. Another source of deep concern to this man of God was the fact that the teen-agers, children of members of his church, were not uniting with the church, because, he felt, they were unwilling to "discontinue all worldly amusements, such as circus, theater, dances." No minister had ever more completely devoted himself and his talents to the Asheville Church and he well deserved the \$200 raise in salary given in 1870 by a grateful congregation. It was during his ministry that the Asheville Church became a member of the Mecklenburg Presbytery, that was formed in 1869.

During his ministry, too, he saw the new hopes of a railroad that would bring prosperity to Asheville and Western North Carolina fade, snuffed out through a fraud that shook the state. In answering Major McDowell's plea for laborers from Scotland, G. N. Tennent in 1865 had offered the suggestion of industry as a means of relieving the economic stress in the mountain region, pointing out that the area was admirably adapted for industry and saying he thought the time was ripe for forming corporations there. But industrial development was not possible during the first dark days of the Reconstruction. There was little private money to invest in local business enterprises, and the general state of disorder and the lack of transportation discouraged outside capital. Roads and highways were in need of extensive repairs or rebuilding and the nearest railroad tracks were now 20 miles east of Morganton with bridges and railroad equipment destroyed. A few stagecoaches, their once gay colors worn into drabness, came again into Asheville, but the trips they made were slow, often delayed by the conditions of the roads, and a torture to be

endured by the few passengers. Mail service was restored but it, too, was uncertain. Asheville leaders knew there could be no real and lasting progress without railroads. So, with an optimism born of courage and desperation, commissioners of the Western Division of the railroad met in Morganton to reorganize and plan for the line from Old Fort westward.

Under encouraging legislation, a new company was formed for the Division over the Blue Ridge to Asheville and along the French Broad River to the Tennessee line, connecting with a line to Knoxville. A branch line was to extend from Asheville through Waynesville and Murphy to the Tennessee border. For this project citizens were to subscribe \$2,000,000 in stocks and the state was to furnish \$4,000,000 in bonds. Through the influence of Governor Holden, George W. Swepson, a North Carolinian and a Raleigh banker, was made president of this Western Division. His assistant was Milton Littlefield, who had entered the state during the influx of carpetbaggers and had stayed as a banker. When no progress was made on the road during the next two years, suspicions were aroused, and at a directors' meeting in Asheville in late 1869 Swepson resigned. The following March a legislative committee, with N. W. Woodfin of Asheville as chairman, was appointed to investigate Swepson's affairs with this and other railroads in the state. The extended investigation that followed showed that Swepson and Littlefield and their "Ring," through a series of frauds so complicated they have never been completely untangled, had made way with millions of dollars of railroad money, including that of the Western Division. Only a small portion was ever recovered. Because of this scandal, the state debt rose from \$15,000,000 to \$28,000,000, and Western North Carolina had a few miles of graded roadbed, useless by the time a railroad reached the mountains. However, the Eastern Division succeeded in completing its road to Old Fort in late 1869, and the "iron horse" puffed its way into the town where once Fort Davidson, the Fort of the Catawbas, stood guard over the mountains. By 1870 stagecoaches were meeting the trains there and bringing mail and passengers over the Blue Ridge and into Asheville, an eight hour trip.

In the autumn of 1871 the Reverend Mr. Banks requested the church to join him in asking presbytery to sever their relationship that he might accept a call to the church in Murfreesboro, Tennessee. Regretfully, the congregation complied, and Mr. Banks left Asheville November 1, "his salary having been paid in full." Until February of the following year the church was without a pastor, but during those two months the congregation kept the worship hour by hymn singing, prayer, and the reading of a sermon. The weekly prayer meetings were held and the other church activities, including the Sabbath School at Newton Academy,

continued as usual. On February 1, 1872, the Reverend Mr. William Bell Corbett took up his duties as pastor, following his ministry at several South Carolina churches. In view of the increased contributions during the past two years, the Session was "resolved to pay the new minister \$1,000 a year."

The outstanding accomplishment of the Asheville Church during the five years of Mr. Corbett's ministry was the establishment of the Sand Hill Church. Early records seem to indicate that at the time Dr. Hall and the Reverend Mr. Kilpatrick held meetings in various communities in Buncombe County in 1794, they may have formed, among others, a congregation in Hominy Valley. Undoubtedly these men preached in the sizable community that grew up there after William Moore settled in the valley in 1787, but no records of a congregation or of a church building there have come to light. Over the years many people living in that area became members of the Asheville Church and others attended its services. In 1872, however, a group of these members appealed to the Session for the formation of a church in their community. The condition of the roads, they said, especially during winter months and rainy seasons, made it difficult and at times impossible to get into Asheville. A petition asking for a church was signed by 14 members—two Tennents, four Moores, two Gudgers, two Britains, a Patton, an Alexander, a Clark, and a Fripp — and then sent by the Session to the meeting of the Mecklenburg Presbytery. The reply of that Court was favorable, and a letter was sent to Mr. Corbett directing him to arrange for the organization of such a church to be called the Sand Hill Church "as soon as the way is open." A Session committee was then appointed to undertake the necessary steps in the organization, and the signers of the petition and others desiring to join the new church were dismissed from the Asheville Church. They worked with the Session committee in locating citizens in the Sand Hill community interested in having a church.

The mechanics of organization moved smoothly and during a period of some months a Sabbath School was conducted and occasional services were held in the Sand Hill community. Then on June 21, 1873, the new church was officially formed in the building provided by its members. The Reverend Mr. Corbett preached a sermon appropriate to this occasion that marked the beginning of the church known today as the Oak Forest Church, a church of strength and influence in its community, in Asheville, and in the Presbytery. This was also a memorable day for the Asheville Church, which for the first time became a "Mother Church." A few years earlier its ministry had gone out beyond its congregation in setting up and conducting an outpost Sabbath School. Now it reached out into a community, aiding it to have its own congregation and sanctuary, through

which the spiritual ideals bequeathed to it by the Asheville Church could be extended in an ever-widening circle of service.

Besides his duties at the Asheville Church, the Reverend Mr. Corbett served as pastor of the newly formed Sand Hill Church and devoted one Sabbath each month to the Swannanoa Church. If the Asheville Church was able to pay the contemplated \$1,000 salary to him, it found itself by 1873 unable to do so, and on April 1, 1874, his salary was listed as \$700 and although it is not so stated, he probably also had the use of a rented house. During the years of his ministry, 32 members were received into the church. But there were many withdrawals. Most of these were the members going into the Sand Hill Church. Others were the normal dismissals to out of town churches. Still others were caused by "unfortunate and unhappy discussions arising in the church." The dissension among the members seems to have arisen in connection with Session discipline that involved several prominent church members of long standing. All of these withdrawals affected not only the membership of the church, but also the contributions toward the expenses of operating the church and the gifts to benevolent causes. Thus in 1876, when Mr. Corbett left the Asheville Church to take up pastoral duties in other churches in the state, the church had 60 members and an income too small to support a minister. It became once more a mission church. Of the Session only three members were left. The question in the presbytery report, "Do your elders by precept and example encourage family worship?" that year received the answer, "Some of them do."

During the dark post-war days of 1865-1871 the Asheville Church, in the face of general poverty and frustration, had become a church strong enough financially to be self-sustaining and strong enough spiritually to reach out into the town in service. It was unfortunate that in 1876, when Asheville was beginning to show progress toward recovery and growth, it should have become so weakened in numbers, so weakened financially, and so weakened spiritually that it had to be taken under the care of presbytery as a mission church.

The Spire of Faith

*"Now faith is the substance of things hoped for,
the evidence of things not seen.*

HEBREWS 11:1

BY 1876 THE RECONSTRUCTION DAYS WERE OVER. Most of the carpetbaggers, finding the atmosphere now uncongenial and the prospects of financial profit slim, had left the state for greener pastures. The following year the last of the Federal troops were withdrawn. Like other cities and towns across the state, Asheville had slowly overcome the effects of war. A modest courthouse replaced the one burned in 1865, and by the old system of county repair and upkeep, highways leading into the county seat had been repaired, even though they were still far from ideal. Frances Christine Fisher of Salisbury, arriving in Asheville after a 10 hour trip by stagecoach from Old Fort, declared: "It is my settled conviction that no one knows what stones really are until she has traveled from Old Fort to the top of the Blue Ridge. A ship at sea in a stiff gale is steady compared to the rattling coach."¹ As the vehicle careened along the narrow, unprotected, spiraling road, her companion became so thoroughly frightened that she grew pious and kept repeating, "We can only trust in Providence." Asheville at this time was the converging point for four stage and wagon routes.

Over these roads into Asheville farmers came with their ox-drawn wagons filled with "bright leaf" tobacco, destined for the newly built warehouses. There buyers from Winston-Salem came to make their bids as the voices of the auctioneers droned their lingo. Some of the tobacco went to one of the small new factories that turned the products into cigars, plug tobacco, and snuff. The animal drives, smaller than in pre-war days, traveled the highway to southern markets and insured the farmers a sale for their corn at the stands along the route. Some of the farmers' profits

went to purchase tools that the forges were now turning out and for farm supplies, but with each passing year, more of the profits went to buy "store bought" articles, cloth, and clothing, for the shelves of the Asheville stores were again well stocked and prices had become stabilized. In addition to the improved roads, citizens of Asheville were once more hopefully looking forward to the coming of the railroad. The Western Railroad Company had again been reorganized and under the capable direction of its president, J. W. Wilson, and his assistant engineer, H. Heaton Coleman, the actual laying of the tracks and the difficult task of tunneling through the solid rock of the mountains was soon in progress.

The Lee School for Boys in Chunn's Cove, which had been closed during the war, was again open and an Academy for Boys within the town was offering an adequate education for the youth of Asheville. The Asheville School for Girls and Young Women reopened near the end of the Reconstruction period, and in 1879 its old building was replaced with a new one on the same site. The name of the school was then changed to the Asheville Female Academy, and an ornate dormitory with wide verandas was constructed nearby. When the school closed in 1887, this dormitory became the widely known Cherokee Inn, while the classroom building was taken over by the Asheville High School. As early as 1871 the Episcopalians began operating a school for Negroes on Valley Street. But in 1876 there was as yet no public school in the town.

By 1876 people were coming to Asheville for health reasons. Earlier such men as Dr. John Dickson and Dr. J. F. E. Hardy had come for relief from pulmonary ailments, but the number coming for that purpose had been small. In 1871, however, Judge Edward J. Aston, druggist, Asheville's first elected mayor, insurance man, and one of the town's first citizens to promote the town as a health resort and a vacation land, was instrumental in getting Dr. H. P. Gatchell and his brother to come to Asheville and open a sanatorium at Forest Hill for the treatment of tubercular patients. It may have been the first one of such hospitals in the nation, and it opened a unique field of Christian service, which later the Presbyterian Church would render to people from many states and countries. In 1876 Dr. W. Gleitmann, a German physician, coming to Asheville, took over a two-story rooming house, known as the Carolina House, and made it into a sanatorium. The wide verandas of this building, making it possible for patients to be out of door for much of the time, set the architectural pattern for the many sanatoriums that followed in rapid succession. All advertised the dry, bouyant air of the region, its equable climate and pure water, and its record—kept by Judge Aston—of 259 sunny days a year. These hospitals brought the nation's most outstanding physicians to Asheville and an ever increasing number of sufferers from

pulmonary ailments, many of whom found relief and remained in Asheville as permanent residents.

As other sections of the South recovered somewhat from the ravages of war, summer visitors again appeared in the mountains. Warm Springs was reopened; a new hotel was built at Sulphur Springs and another one at White Sulphur Springs in Waynesville. New hotels and boarding houses were built to accommodate the visitors and to profit from their trade. In return, the hotels and resorts offered a variety of entertainment for their guests. One of these visitors was Frances Christine Fisher of Salisbury, whose stories, novels, and poems were appearing in the popular magazines of the day. She wrote under the pseudonym of Christian Reid and in her novel based on a "summer's idling" in Asheville and the mountains, she has one of her characters say to a girl contemplating a trip to Asheville, "You'll wish for your silk dresses before you've been gone three days. Asheville is a decidedly civilized place."² Running through the book is a slight but charming romance that takes place during the trips made around Asheville. It was published as a serial in *Appleton's Journal* and later put into book form under the title *The Land of the Sky or Adventures in Mountain By-Ways*. It was immediately popular in Asheville and its title was used as a descriptive term for the mountain area, a term still in use. Today the book is valuable for its vivid portrayal of Asheville and the mountains in 1875.

During the summer of 1876 the pre-war spirit of political fervor sprang into renewed life in the mountain counties and excitement ran high in Asheville, for Zebulon Baird Vance, its favorite son and North Carolina's honored wartime governor, was again a candidate on the Democratic ticket for the state's highest office. He and his Republican opponent, Thomas Settle, traveled together, holding debates at the county seats. Facing each other on an outdoor, banner-bedecked platform, they set forth their issues in speeches, each of which lasted an hour and a half, and then each refuted and ridiculed the other's claims for another half hour, interspersing these speeches with jokes, anecdotes, and personal jibes. Vance was a forceful speaker, a superb story-teller, and a witty antagonist. The crowd, milling around the town Square, enjoyed every minute of this political spectacle, and politics was the topic of conversation and interest in every group of Asheville citizens. When news reached Asheville of Vance's election, a victory celebration was held. Once more Asheville and Buncombe County had a native son as Governor of North Carolina and could look forward with confidence to an era of progress for the mountain region and the state.

It was in this atmosphere of justified optimism and returning prosperity that the Reverend Mr. James Knox Polk Gammon came to Ashe-

ville as stated supply at the troubled Presbyterian Church. Mecklenburg Presbytery could have made no better choice. Like the ministers preceding him, he was to devote three-fourths of his time to the Asheville Church, dividing the remaining time between the Sand Hill Church and the Swannanoa Church. In Asheville he found a congregation of 60 members, torn with dissension. The Session had only three elders and the Diaconate four deacons. The Sabbath School had dropped from an enrollment of 60 in 1872 to 40, with classes being taught by six teachers, while the Newton Academy Sabbath School, established and conducted by Asheville church members, had apparently been discontinued. How he went about restoring harmony and reviving the spiritual climate of the church is not recorded. After acquainting himself with the situation, however, he must have visited in every home, gaining the confidence and the respect of all the members. Then the Session ruled that all suspended members would be welcomed back as members in good standing, and the church was strengthened as several, perhaps most, of those earlier suspended responded and again took their places in the church's life and work.

So successfully did the Reverend Mr. Gammon pour the oil of Christian love and forgiveness upon the wounds of dissension that by 1878 the congregation was once again a united one. Thus strengthened financially as well as spiritually, the church called him as a resident minister at a salary of \$600 a year and the use of a rented manse. Again First Presbyterian Church was a self-supporting church, and at the end of a year Mr. Gammon's salary, which the Session Minutes state was adequate for his needs, had been paid in full. With some exceptions, the members of the church were people of modest means and some were very poor, and, as the Session Minutes recorded, "The church, like most others, has been much weakened financially by the pressures and disasters that the country has labored under." Yet in 1877, under the leadership of its minister, the congregation voted to alter the church building, making its entrance to the west, facing Church Street, and reversing the interior. This structural change left the church with a small debt, which it "hoped to pay off soon," for with the prospects for progress in the town becoming brighter each year, the church "looked for steady improvement."³

All of Asheville had the same outlook on the future. A part of it was based upon the effect the railroad that was creeping toward it would be sure to have on the town and indeed upon the economy of all Western North Carolina, with which Asheville's destiny was and continues to be firmly linked. Scaling the precipitous Blue Ridge proved to be a Herculean task, for the mountains, that over the years had said to man, "This far you can go and no farther," fought the men attempting to conquer them with bands of steel. But in the end it was the mountains that lost the

struggle, for crews of men, some 500 of them convicts working under the watchful eyes of guards, laid a curving track that doubled and redoubled on itself to make eight almost complete circles as it looped up the steep sides of the forbidding range. Then the men bored holes into the solid rock, filling them with a paste made on the spot by mixing nitroglycerine with sawdust and corn meal, for tunnel after tunnel had to be gouged out of the solid granite. The longest of these was the 1,800 foot Swannanoa Tunnel. It was bored from both ends after a locomotive had been taken over the crest to the west side on skid tracks by the main force of straining oxen and sweating men. All of the process had been closely watched and reported by Asheville citizens. Victory was assured when, on March 11, 1879, J. W. Wilson sent a message to Governor Vance by way of the telegraph system installed in Asheville two years before: "Daylight entered Buncombe County today through Swannanoa Tunnel. Grade and centers met exactly."⁴

On October 3, 1880, the long awaited day arrived. Every one of the 2,610 citizens of Asheville able to put one foot ahead of the other assembled at the tiny station. In a holiday mood, the crowd strained to hear the first sound of the shrill, piping whistle echoing through the hills and to catch the first glimpse of the little, wood-burning engine with its thin streak of blue smoke trailing over the cars. The people stood almost in awe as the town's first train puffed its way to the station and noisily ground to a jerking halt. A new day had dawned for the mountain area. Trains now would bring commodities into the town and as the roads were extended north and west, to all Western North Carolina, and they would take the products of the mountains to eastern markets. Soon each train boasted a passenger coach. It had a central division so that half of it was the first class section on the westward trip and the other half had that distinction on the eastward trip. Almost immediately the optimism of the people was justified. With reliable and rapid transportation for both products and people, Asheville entered a period of steady growth and economic and cultural achievement. As a vital part of this developing town, the First Presbyterian Church felt the effects of its prosperity and the expanding population that in 1883 made it necessary to extend the corporate limits of the little city.

So it was that in a few years the sanctuary that had served well its members when it was constructed in 1839 and that could seat 175 people was now too small for the congregation and the newcomers to Asheville and the "Summer People" attending the morning and evening services, while the cramped quarters allowed no expansion for the Sabbath School. Members began thinking in terms of remodeling, but like leaders in other areas of activities in the town, they came to feel that what was needed was

a church building that could serve the growing needs of the future, in other words, a completely new building. But the question the officers pondered was where and how they could raise the money for such an ambitious project. That question was answered when one of the members, Mrs. Mary Fulton, on February 25, 1884, deeded to the church her home property at the southeast corner of Chestnut Street and North Main Street, now Broadway. On April 10, 1885, she deeded other plots. Under the terms of the first deed, she reserved a life interest in the property. The church, then, through its Trustees, C. E. Graham and T. S. Morrison, mortgaged the property and with the money thus realized the congregation on March 9, 1884, voted to replace the 45 year old building with a new edifice. A building committee, made up of Lewis Brown, C. E. Graham, and Thomas I. Van Gilder, selected a plan submitted by an architect and accepted the construction bid made by Captain John A. Wagner. It was begun in 1884 and was completed the following year at a cost of approximately \$8,000. Members contributed the amount needed in excess of the money from the gift of Mrs. Fulton. She died on November 30, 1895, but the property was not sold until 1899.

The design chosen for the new church was a simple Gothic style with tall, arching windows of richly tinted glass. It was a stately building with dignity and grace and its sanctuary was conducive to worship. Planned for future needs, it had a seating capacity of 600. Today worship is still conducted in it, for this church forms the nave of the present church building. In 1886 it was made complete with a belfry and a towering spire. That spire pointed the church members and all the townspeople to a goal higher than the material gains of a new prosperity. It symbolized the faith of a band of followers of Christ, the faith that had saved them in times of crises and again and again had set their feet traveling the King's Highway. So it was also a symbol of God's care over his children that they might serve him as they worshiped in his temple and as they went about their tasks in the city that was their earthly home. It was the symbol of their Christian ideals and hopes. That spire of faith, erected by worshipers of another generation, continues in the troubled world of today to give its message to all who have eyes to see.

While the new church building reflected the growth of the town and the optimism of the citizens concerning the future, it also reflected the renewed spiritual life and development that took place within the congregation during the years of the Reverend Mr. Gammon's pastorate. Under his consecrated and wise guidance, dissension gave way to harmony and cooperation. From late in 1876, when he came to Asheville as a supply minister, to 1886, after eight years as a resident minister, 195 members were received into the church, most of them on confession of faith. In

the year 1885, 16 young people from the Sabbath School confessed their faith in Christ and became members of the church, the first record of more than one or two a year joining from the Sabbath School. "The Church was blessed," the Session Minutes state, "with a revival of God's Spirit."⁵ As the church increased, so did the Sabbath School, which on April 1, 1886, had an enrollment of 93 students and 11 teachers. That year the contributions made it possible to buy an organ for the School. It was a little parlor organ with foot pedals, and it must have added immeasurably to the music that was a part of the general service of the School preceding the lesson periods. Mr. Gammon taught an adult class on a week night and each Wednesday night the congregation gathered for a prayer meeting. The Negroes were not neglected, and he preached to them at stated times and visited in their homes. In 1880 the presbytery relieved him of his connection with the Sand Hill and the Swannanoa Churches. That year the Reverend Mr. George Summey became supply minister for those two small congregations and for the Red Oak Church. Some years earlier George Summey, a son of A. T. Summey, had been brought up in the Asheville Church, and had been placed, at its recommendation, under the care of Mecklenburg Presbytery as a candidate for the ministry. The church could now look with deep satisfaction at the Christian service he was rendering in the Asheville area.⁶

With a larger congregation, the Asheville Church found that its contributions also increased, making it possible by 1881 to pay the pastor, now a full time worker, \$1,000 a year. By 1886, the total contributions amounted to \$1,704.94. A few years earlier the total income exceeded the local needs so that the church had a modest sum for both foreign and home missions. The home mission money went to help the Brevard Church and the Wadesboro Church, and members contributed \$126 to help rebuild the Red Oak Church. The larger congregation also led to the election of additional officers so that when Mr. Gammon left Asheville in October, 1886, the church had six elders and six deacons.

On February 26, 1886, the Session, having heard news it did not like, met, probably without the knowledge of the pastor, and drew up a resolution which it sent to Mecklenburg Presbytery. That resolution requested that Court "not to sever the pastoral relationship of Rev. Gammon and the Asheville Church. He has labored with great unction and spiritual edification to his flock, and feeling that the Spiritual welfare of this portion of God's Zion is deeply involved, we earnestly urge Presbytery not to receive the call for Rev. Gammon and not to place it in the hands of Rev. Gammon." Unfortunately, Mecklenburg Presbytery did not see fit to grant the request of the Asheville Session, and in September a meeting was called in which the congregation was asked to join the

minister in asking presbytery to dissolve his relationship with the Asheville Church. In October he took up his duties as pastor of the Smithville, Virginia, Church. But in Asheville he left a working congregation with a feeling of mission and a building that could and did expand with the needs of a growing town. And he left a spire that lifted the thoughts of men upward.

Broadening Horizons

"Put ye in the sickle, for the harvest is ripe."

JOEL 3:13

FOLLOWING MR. GAMMON'S PASTORATE, the church issued a call to the Reverend Mr. John Speck LeFevre, offering him a salary of \$1,200 a year and the use of a rented manse. Because of ill health, he refused to consider the position of resident minister, but in January, 1887, he came as a temporary pastor, pending the securing of a permanent minister. To conserve his strength, he asked for and was granted by the Session permission to conduct service only once each Sabbath. During the few months of his ministry, 11 members were received into the membership of the church. He was a good organizer and submitted to the Session a plan of reorganization for the work of the women as carried out in their Ladies' Aid Society. He also worked out a plan for a religious program for the men of the church. Although his congregation felt he had "labored pleasantly and beneficially," the work proved too strenuous for him and he became so ill he was forced to resign in May. He died on August 22, 1888, a little more than a year after he left Asheville.

In July, 1887, the Reverend Mr. William S. Plumer Bryan accepted the call of the First Presbyterian Church and was installed the following month as resident minister. Before his first month as a pastor was completed, the Session ordered a study for the minister to be built on the church grounds. The site chosen was north of the sanctuary, and the structure was to "consist of a study and a reception room and to correspond with the church in general appearance."¹ These instructions were carried out, and the small brick building, perfect in its proportions, looked like a miniature church. As the bricks weathered and the walls became ivy-covered, the building acquired a quaint, old-world aspect that made it

one of the most photographed buildings in Asheville. Later it was slightly enlarged, making it extend a little farther east. It was used as a study and conference room until 1945, when the pastor's study was moved to the second floor of the Church School building. The use of this study was then offered to the Asheville Presbytery and it became the office of the executive secretary of the presbytery. It served in that capacity until 1967, when it was demolished to make room for the chapel erected in memory of Dr. Robert F. Campbell, who, during his 45 years of active ministry at the First Presbyterian Church of Asheville, had used the small building as his study.

The years between 1885 and 1900 were important years for the First Church. Much of its work and the service it rendered grew out of the changing conditions and the events taking place in Asheville, for during that period of time the little mountain town that reflected the surrounding rural community was transformed into a bustling metropolis with modern conveniences and a national and world-wide outlook. Its population of 2,610 in 1880 had practically doubled by 1885, reaching 5,000. That figure was almost tripled by the turn of the century, for the 1900 census gave Asheville's population as 14,694. This unprecedented growth of the town was a source of constantly increasing membership and ever larger contributions for the church. But at the same time it was a source of new problems that the church had to face and it brought new areas of need that called for expanding church service.

An Asheville business man in the mid and late 1880's could look around his rapidly developing town with pride. He would be pleased with the towered brick courthouse that lent dignity to the Public Square, and, with the air of a man putting his best foot forward, he would register the visiting families of his well-to-do friends at the elegant Battery Park Hotel, completed in 1886, and majestically occupying the site of the old Confederate fortifications atop the town's western hill. This hotel, he was pleased to tell newcomers, was built at a cost of \$80,000 and offered its discriminating guests "modern bathrooms, hot and cold water, elevators, table par excellence in every particular, and picturesque nooks of observation."² One enthusiastic guest declared that from its many verandas the view toward Mt. Pisgah was more spiritually effective than a dozen sermons. Some half dozen hotels, including the well known Eagle and the new Swannanoa, while not so luxurious, furnished pleasant and comfortable accommodations.

This business man would be sure to stress the fact that Asheville had become a summer resort of some consequence, pointing out that in 1885 some 30,000 "Summer People" had registered in the town and their number increased to 50,000 by 1900. With a sweep of his hand he would indi-

cate the many new boarding houses that had sprung up in every direction, offering temporary homes to the summer visitors. Asheville, he would boast, was a lively place in summer. As one writer described it, "Costly equipages go rattling along the streets; splendid horses prance along the avenues, bearing beauty and chivalry, wealth and joy, poetry and song, to the numerous romantic retreats, mountain views, and gushing springs which abound in this lovely region."³ One resort hotel advertised, "No malaria here. Pure, oxygenated air. No dust. No heat. No flies."⁴ Another one assured its guests, "There are no snakes; no mosquitoes; none of the little pests that crawl in the night and fly in the noonday."⁵

This business man might, in season, visit one of the tobacco warehouses where his own crop might be for sale, for he was sure to have investments in farms. If he had extra money to invest, rich river land suitable to "all types of husbandry" was available, while he could purchase "wild lands rich in timber, soil, in minerals" for a dollar an acre. If business demanded, he could send a telegram from the local office and after 1888 could call his business associates over the local telephone. He could insure his life and property at a local insurance office and, in case of fire, he watched the hook and ladder company fight the flames, thankful that Asheville, with wise forethought, had installed adequate waterworks. Should a member of his family become ill, he had the choice of several fine doctors, and the patient could be taken, if necessary, to the Mission Hospital, in operation since 1884. He advised newcomers suffering from pulmonary diseases to go to the new and well-equipped Winyah Sanatorium (now the Shangri-La Apartments) which was operated by Dr. Carl von Ruck. His own usual state of good health he ascribed to the pure air and sparkling water of his mountain town. Sometime during each day except Monday he read *The Asheville Citizen*, a daily paper since 1885. Each day, too, he had the convenience of two banks and might break his work by attending a meeting of the Asheville Board of Trade.

In moments of leisure he might drop in at the bookstore on South Main Street or browse a bit at the public library, established through the efforts of his friend, Judge Aston, and the first such library west of the Blue Ridge. His children were receiving good educations in one of the private schools or academies in the town, and in 1887 he voted for a special tax that insured a graded school system for Asheville, the first graded school in the state west of the mountains. If one of his children had a talent for drawing or painting, there was an artist available as a teacher with a studio over Lyon's Drug Store. Whether artistic or not, it was well for citizens and visitors to pay a call to this studio, known as the Mikado Room, to see the exotic, drapery-enveloped and fan-bedecked background for the genteel art of teaching painting.

After the day's work, the business man could return to his home that was well lighted with gas, and in the long summer evenings of 1889 he could take his family for a pleasant outing on the town's new electric streetcars or on the railway up the steep side of Sunset Mountain to the new recreational center. If the family stayed there until dark, they could enjoy the sight of the town below, twinkling with its 100 newly installed electric street lights. For longer pleasure excursions, he might have his own team and shining buggy or he could always hire "Handsome Buggies, Elegant Barouches, and Gentle Hacks." ⁶ from one of the several conveniently located livery stables that also offered for the less affluent "conveyances and saddle horses and mules." Except for the private schools, horses, and buggies, all of these conveniences that this business man enjoyed had come to Asheville since 1878 and most of them since 1880. For them citizens gave credit to the railroad which that year had reached the area and which they called "the Lifeline of Western North Carolina."

It was into this Asheville that Dr. Bryan came as minister of the First Church and, as a citizen during the decade of the 1890's, he saw further changes taking place in the town. Electricity became available for the homes, replacing gas jets, although on moonlight nights the street lights were turned off at ten o'clock, while the electricity was cut off from homes when there were entertainments at the Opera House, which put a strain on the generating plant. Homes now could have telephones and the city enjoyed daily mail service. The town acquired three new public school buildings, and Bingham's Military Academy moved from Mebane to a bluff on the west side of the French Broad River. A new postoffice was built on the site of the present Pritchard Park, and for a part of this decade the Asheville Public Library was housed in a building on the present grounds of the First Presbyterian Church. In 1899 it moved to a building on the Square, the gift of George W. Pack, a financier who had come to Asheville for his wife's health and built his home outside the city limits but now on the northwest corner of Merrimon and Chestnut, a building until recently serving as the Morris-Hendon Funeral Home. George Pack also gave a lot for a new courthouse and in many ways supplied needs of the growing city.

In 1890 George Vanderbilt began work on the house and grounds of his vast estate. Five years later the Biltmore House was completed and the grounds had been laid out. Important to Asheville and to the nation was the forestry program undertaken on the estate by Gifford Pinchot and continued and expanded by Dr. Carl A. Schenck, who taught the first school in the nation to be devoted exclusively to forestry. Later Mrs. Vanderbilt would sell to the Federal Government a portion of the estate, which would be the beginning of the present Pisgah National Forest.

During this decade the number of visitors spending a few weeks or a month or two in or near Asheville steadily increased. For them and for its permanent citizens the town offered entertainment in the form of two golf courses, a once-a-year horse show and racing, plays and musicales given by local groups, and a variety of professional performances given at the Grand Opera House that opened in 1890 at the corner of Patton and Lexington Avenues. Built at a cost of \$60,000, the Opera House had a seating capacity of 1,200. Some 300 gas and electric lights, with a center chandelier of hammered brass with an additional 150 lights, gave a glittering effect. Owned and operated by a group of local men who made up the Grand Opera House Company, it presented over the years such artists as Sarah Bernhardt, the Ben Greet Shakespearean Players, Madame Schumann-Heink, Johanna Gadske, and in fact, every actor and singer of note in the nation as well as the finest symphony orchestras of the times. An 1895 advertisement in *The Asheville Citizen* boasted that "Asheville may justly be termed the Paris of North Carolina."

When Dr. Bryan came in 1887 at a salary of \$1,800 a year, he found a church with a membership of 199, too small for a town of over 10,000 people. He learned that for the year ending April 1, 1887, the total contributions received amounted to \$1,770 and that the enrollment of the Sabbath School, including a small adult Bible class meeting during the week, was 52, with eight teachers. But he found a church aware of its role in a growing town and with members willing to work to extend its Christian influence and the Gospel of Christ. Thus the years of his ministry were busy and fruitful ones for him and for the First Presbyterian Church. Almost immediately a Session committee was appointed to seek out a possible location for mission work. On Thanksgiving a special offering was taken for Home Missions and the amount received was divided between the Thomasville Orphanage and the Flower Mission in Asheville. The latter had been established by the Women's Christian Temperance Union, which for many years was a strong and active organization and influential enough to be a factor in Asheville voters casting a majority of their votes in favor of statewide prohibition in 1881. The Flower Mission was under the supervision of Miss Anna Woodfin and had converted a five-room cottage on South Main Street into a hospital.

In due time the Session committee suggested as a location of a church-sponsored mission the southern end of Bailey Street, and the congregation approved the project. A room in the area was rented for \$10 a month and Robert V. Miller was hired to take care of the organizational work. By January, 1891, the mission was in operation with William D. Gash as superintendent of the Sabbath School. Two women, members of First Church, volunteered to teach a day school at the mission. Then to

broaden the scope of this service to the Negroes, the Reverend Mr. Morrow was appointed to work for a period of three and a half months at \$25 per month with the view of organizing a Negro Presbyterian Church in Asheville. Late in 1891 W. H. A. Williams, a Negro member of First Church, was dismissed to help organize this Bethany Church. The Session report to Mecklenburg Presbytery for 1894 shows that the church had been established and that it was conducting a Sabbath School. Another mission project was begun on Southside. There a building was constructed and by 1892 steps were taken to organize those attending services in it into a church, and the Reverend Mr. R. L. H. Baldwin was placed in charge of the project. At a congregational meeting in September, 28 members of the First Church were dismissed to help with the organization and to become the nucleus of the new congregation. Six non-members joined this group, and the Southside Church was established.

In 1887, when Dr. Bryan came, the Sabbath School was disappointingly small. Over the preceding years there had been the problem of keeping superintendents and of getting teachers and training them, for, as the Session acknowledged, "It is difficult to become efficient teachers for the Sabbath School." There was also the problem of keeping children regular in attendance. So Dr. Bryan, the Session, and the School staff began a study of the weakness and needs of the School. Three years later the results of this study were evident, for the enrollment had more than doubled, reaching 115 with 13 teachers. That year new books were ordered for the School library and a Session committee appointed to review and approve them before they were put into circulation. The general program preceding the classes was improved that year when Mr. H. L. Collins, an elder, presented the Sabbath School with 50 copies of *Gospel Hymns*, Number 5. In 1891 the pastor, working with the Session and superintendent, drew up a set of by-laws for the School with work sheets stating the purpose and the duties of each office and each teacher and officer, including the librarian and the chorister. Each year teachers and officers were to elect three persons from among them to constitute an executive committee on which the superintendent would be an ex officio member. This committee was to meet monthly and to report each month to the Session.

The women, under the reorganization worked out by the Reverend Mr. LeFevre, were working through their Ladies' Aid Society and had earlier organized a group of girls into a Young Ladies' Aid Society. The young women were supervised by the older group and represented in their meetings. Both Societies studied missions, using the same books and materials. On March 6, 1888, the Young Ladies' Aid Society requested permission of the Session to have a concert in the lecture room. This,

the Session decided, was not a proper use of a church room and the request was denied. There was, here and there, however, a slight sign of coming leniency in affairs long considered worldly. One was that by 1889 those joining the church were no longer required to pledge to abstain "from those forms of amusements—dances, theatrical exhibitions—which are forbidden in the standards of our church." But communicants were to be led to avoid them by "precept, by encouragement, and by sermons." It is also a bit surprising to find that in these years several Negroes were received into the membership of the Church on profession of faith. One of these was later dismissed to help organize the Bethany Church and still later two others, James D. Taylor and John H. Patterson, after being examined and approved by the Session, were recommended to the presbytery as candidates for the ministry and were taken under the care of Mecklenburg Presbytery.

In view of the purchase and of the sale of certain properties and anticipating the expense of enlarging and redecorating the church, the congregation at a called meeting elected Trustees who were given the power of securing any necessary loans and of placing needed mortgages on church property. In 1886 the church had bought a house and lot at the southeast corner of the present church grounds from the Reverend Mr. and Mrs. Louis M. Pease, who had come to Asheville several years before, after engaging in Home Mission work in New York City. They then purchased a 31-acre plot of land with a house and barn on it about a mile and a half south of Asheville. There they combined a boarding house with a school called the Home Industrial School, where they taught girls home making. In 1887 they sold this to the Home Mission Board of the Presbyterian Church U. S. A. and the school developed into the Asheville Normal under the presidency of Dr. Thomas Lawrence and later of Dr. John E. Calfee. It was closed in 1944 and in 1950 the Memorial Mission Hospital was located on the site. In 1889 First Church sold its mission chapel, called Victoria Chapel, near the school to the Ladies' Society of the Home Missions of the Northern Presbyterian Church.

The five and a half years of Dr. Bryan's pastorate in Asheville were busy ones for the congregation and for him. During the church year of 1890-91, in addition to his many other duties, he made 675 visits to members and non-members. During the first three years of his ministry the membership rose from 199 to 291, while the Sabbath School enrollment more than doubled, reaching 115, with 13 teachers. In those three years the total contributions increased from \$1,770 to \$3,977.66. As the enrollment of the church increased and the mission work expanded, the Session and congregation allowed Dr. Bryan a short vacation, the first one mentioned in the Session Minutes. That was in 1890 and the following summer a

theological student was hired as his assistant for a two-month period. Early in 1892 he received a call from two churches in Cincinnati and left Asheville to serve for the rest of his life as a pastor in the Northern Presbyterian Church. As evidence of his ability as a minister and preacher is the fact that he served the Church of the Covenant in Chicago for 30 years.

Although all of his years in Asheville were fruitful ones, perhaps the highlight came in 1890 with two unforgettable events—the remodeling and redecorating of the church building and the meeting in Asheville of the General Assembly. The rapidly increasing membership of the church and the number of “Summer People” attending the services during their season in the city gave proof that the church had been wise in building a sanctuary that would seat 600 people. But the new refinements appearing yearly in Asheville homes and public buildings brought an awareness to the congregation that their sanctuary, although only five years old, was somewhat lacking in aesthetic qualities. Then, too, it had no provision for a choir. Indeed, the church in its long history had never had a choir. The minister or some man fortunate enough to possess a good voice had always led the congregational singing. But now, in view of the town’s cultural progress, the members felt strongly that they needed the spiritual singing and leadership of a choir.

Providing for one would require some structural changes in the building, but such changes would also provide needed classrooms for the growing Sabbath School. With the prosperity of the times, the congregation felt willing to undertake the \$5,000 project, and if it was to be undertaken, members insisted that the work be completed by May 15, when the General Assembly of the Presbyterian Church U. S. was scheduled to begin its 1890 meeting in Asheville with the First Church as host. A building committee was thus appointed and with the approval of the congregation, the committee accepted an architect’s plan and chose J. M. Westall as the contractor. A New York interior decorator was employed to draw the designs for the new decorations and the “illuminating apparatus.” A semi-octagonal extension was constructed at the rear of the church, enlarging the space back of the pulpit and allowing for an organ loft, a choir stall, and a vestry room on the sanctuary level and affording an adult classroom and several “infant rooms” on the floor below. During the construction period, church services were held in the music room of the Battery Park Hotel, and the Sabbath School and the Young People’s groups were given the use of the Y.M.C.A. Hall.

There must have been much uneasiness on the part of the building committee and indeed on the part of the congregation as a whole when the first week in May found the building still not ready for use. To complete the contract on schedule, Mr. Westall was forced to assign

work crews to it, some of them working at night. Thus the workmen won in their race against time, and on May 11, just three days before the Assembly commissioners would begin to arrive for their Thursday morning meeting, the congregation was back in its newly decorated sanctuary for its Sabbath service. It is safe to assume that the church members turned out on that Sunday morning practically en masse and that many visitors occupied pews, some drawn by the desire to see the transformation that had taken place. All Asheville took note of it, and *The Asheville Citizen* carried a banner in bold type: THE WORK IS FINISHED. The reporter sent to cover this event described the fresh appearance of the sanctuary in these words:

"The general ground work of the decorations is of buff and the side walls are of terracotta. On the walls there is a bordering of bands of peacock blue, olive and gilt. The curved portion between the ceiling and side walls is in graduated tones of peacock blue, and the mouldings around the windows are very light buff. On either side of the pulpit are panels of deeper terracotta, with Fleur-de-Lis designs in gold. The general effect is modest and unassuming, but is very pretty."

Perhaps of even more interest than the decorations was the organ, with F. L. Jacobs at the console for this first service. It was a Roosevelt organ, the finest that could be bought and the first one of that rather exclusive make in North Carolina. Its pipes made a symmetrical pattern back of the pulpit. S. F. Venable, an elder in the church, in an article published in the *Christian Observer* of May 28, 1890, said of the organ, "It promises to give all the satisfaction which these expensive, but thoroughly made, instruments usually give." *The Asheville Citizen* reporter declared that it had "a softness of tone that is exquisite."

The Asheville Citizen also carried much if not all of Dr. Bryan's sermon on this memorable occasion. His theme was the Temple and his text was from Paul's encouraging words to the members of the Church at Ephesus: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together growth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:20-22) "These words," Dr. Bryan said, "are a testimony to the practical power of the divine grace." For his Old Testament example of building he used the temple in Jerusalem that had become a marvel of beauty through the hard task of men who cut and chiseled and fitted together the pieces of stone, making a place where the Chosen People could worship God. For his New Testament example he chose Christ's parable of the house built

on solid rock, the eternal foundation of faith. In his conclusion he came back to the words of Paul and stressed that the labor of men, their sacrifice and planning, made them parts of the temple they erected, a temple of which Christ is the Cornerstone. He closed his sermon with the admonition, "Let us submit to the chiseling, hard though it may be, and become a part of the temple forever and ever."⁷

At eleven o'clock on Thursday morning, May 15, the General Assembly of the Presbyterian Church in the United States met in the sanctuary of the First Presbyterian Church of Asheville with 151 commissioners present, while several others arrived later. The acceptance of Asheville's invitation given the previous year was an acknowledgment of the growth and spiritual strength of First Church, which, during Dr. Bryan's ministry, took its place as one of the strong churches in the Mecklenburg Presbytery. The meeting began with the singing of the 46th Psalm and the reading of the 60th Chapter of Isaiah and a prayer by Dr. John A. Scott, Sr. of Virginia. Then came the singing of the hymn "Shine, Mighty God, on Zion, Shine." The opening sermon was delivered by Dr. H. G. Hill of North Carolina, who used the theme "The Mission of the Church in a Dark World." This sermon was longer than a minister would today give and it was delivered in units, reaching "fifthly;" yet the treatment of the theme was surprisingly modern, and the sermon might have been directed toward the conditions existing in the world of 1969.

For his text, Dr. Hill chose "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) "The discoveries and inventions of modern times," he declared, "find their chief value in the diffusion of the glorious Gospel of the Lord." To meet the darkness of the times, he pointed out, the Church must first arise, awakening from inaction, gloom, and despondency, and must be about the work assigned to it, consecrating itself and its resources to preaching the Gospel and administering the sacraments. But the Church must more than arise; it must shine. "Zion," he said, "has always been a light-bearer for humanity and must continue to be the light of the world, shining in holiness." Moreover, the Church must not only shine; it must shine in the darkness and strife that characterize the times. "In heaven," he said, "that may be easy. Not so here." Yet in this task the Church, he pointed out, has the promise of help and strength, for "thy light is come, and the glory of the Lord is risen upon thee." When striving to rise and shine, the Church should be encouraged by the assurance that "his glory shall be seen upon thee" and "the Gentiles shall come to thy light and kings to the brightness of thy rising . . . and the Lord shall be unto thee an everlasting light, and thy God, thy glory."⁸

In the short business session that followed the sermon, the Reverend

Mr. James Park of Knoxville was elected Moderator and received the gavel from his predecessor. Between sessions the lecture room of the church served as a general meeting place, a post office, and a place for letter writing. The two classrooms opening off it were used as committee rooms; the vestry was used by the Stated Clerk; while rooms in the Methodist Church across the street and some rooms in an office building nearby were assigned to other committees. The general meetings and the open evening meetings were conducted in the sanctuary. During the business sessions fraternal greetings were sent to and received from each branch of Presbyterians, all of whose Assemblies were meeting at this time. Most of the business sessions were taken up with committee reports. Dr. C. A. Stillman presented a report on the evangelistic work being done by the Church for the Negroes and the report of the Institute of Training For Colored Ministers. This was operated in connection with other denominations, and showed 29 students in attendance, 22 of them Presbyterians, among whom were probably the young Negro members of the First Church recommended to presbytery as candidates for the ministry. The report also announced that the first Negro Presbyterian foreign missionary, the Reverend Mr. W. H. Sheppard, had gone to take up work in the Congo Free State. In addition to a report on Home Missions, Dr. Stillman presided over a popular meeting on Home Missions to which many Asheville church members came.

A few other reports are of current interest. A specially appointed committee worked out and presented to the Assembly a lengthy statement which was adopted. It was called "A Petition to be Addressed to the Several Governments of the Christian Nations of the World" and was a plea for nations to settle their differences by arbitration and not by war and bloodshed. Another report presented was a statement of objection to the conducting of lotteries. The report, however, that caused the most prolonged discussion was on the subject of licensure. It recommended, in view of the lack of needed ministers, that those who "were partly fitted" be allowed to hold services in churches without pastors, but not permitted to carry out the functions of an ordained minister. It also recommended that their sermons be submitted to and approved by a minister before being delivered. This report also stated that, under *The Book of Church Order*, it was the duty of the ruling elders, in the absence of preachers, to hold services, "leading in singing, prayer, giving Bible readings, or selecting a passage of Scripture and expounding it unto the people, making them understand the meaning thereof." There had been disagreement in the committee regarding the "partly fitted" men holding services, which reflected the Old School-New School quarrel some 30 years before. Thus a minority report objecting to that part of the main report was read. The

question was left to be taken up at the 1891 Assembly. The report on the Sabbath Schools urged more memorizing and continued stress on the teaching of the Catechism, the Confession of Faith, and the Form of Government. It urged schools to make use of the recommended literature — the *Children's Friend* and the *Earnest Worker*—and it stated that there were nine Sabbath Schools for Negro children. The auditing committee reported having received from May 1, 1889, to May 1, 1890, the sum of \$20,174.94.

The serious business of the Assembly was broken by courtesies extended by the First Church, under the efficient arrangement committee, with John Bolling, an elder, as chairman. He had also been elected as one of the commissioners from Mecklenburg Presbytery. Dr. Bryan, in his welcoming address to the Assembly, invited the commissioners and their "ladies" to a reception at the Battery Park Hotel at 8:30 o'clock Thursday evening. The reception would be followed by a banquet in the Hotel's Music Hall. The Assembly unanimously voted to set aside the schedule planned for the evening and to accept with pleasure the gracious invitation. A reporter for the *Christian Observer* described this social evening, stopping for an entire column to extol the beauty of the hotel, "one of the handsomest in the South, and unique in its comfort, and its delightful social atmosphere. . . . So pleasant are the associations (with its select guests) that the ladies do not, as in other hotels, avoid the public office, but meet their friends there as well as in the parlors. And its porches—they are luxury." During the banquet, "a string band enlivened the room with music." Then, introduced by Dr. Bryan, Governor Daniel G. Fowle of North Carolina addressed the Assembly, beginning by saying that he had joined the Presbyterian Church during his student days at Princeton. He complimented the church leaders for coming to this section of North Carolina and told of some of the natural beauties of the region and gave interesting bits of its history, stressing the Presbyterian pioneers and their contributions as a heritage to the country.

Another pleasant courtesy was a reception given in the home of Mrs. C. E. Graham for "all those ladies who had come as visitors to the Assembly." The reporter described it as a "very pleasant and grateful occasion. It is the first time, we think, that we have seen the visiting ladies honored with a special reception." The commissioners and their wives were entertained in the homes of church members and townspeople. The courtesies shown to them were deeply appreciated by those attending the Assembly and one of the last acts of business was the report of the appointed committee that presented the following resolution of thanks: "Resolved, That the thanks of this Assembly be returned to the citizens of Asheville for the bountiful and elegant hospitality with which they

have entertained its members during their stay among them; and that we congratulate the committee of arrangements on the admirable success with which they anticipated all the wants of this body in the facilities which they have provided for the convenience of the members and the dispatch of its business. Resolved further, That our thanks be returned to the various railroads for reduced rates, and to the city journals in reporting the proceedings of this meeting." It was signed by Robert P. Farris, Permanent Clerk, and by John R. Wilson, Stated Clerk. Thus on May 24, the 1890 meeting of the General Assembly of the Presbyterian Church in the United States passed into history. Of it the reporter for the *Christian Observer*, wrote, "The spirit of the meeting is excellent; it is that of love, harmony, and co-operation. The moderator is prompt and firm in his rulings. This meeting promises to be a source of great blessing, both to the people of Asheville and to the Church at large."

No mention was made in the report of the General Assembly meetings of the Roosevelt organ being used. Perhaps, however, Mr. Jacobs continued as organist during this time. In December a Miss Comstock was employed as organist for a period of six months at a salary of \$12.50 a month, to be raised to \$20 a month after that if she stayed in Asheville. On December 5, the Session appointed J. F. Blair as choir leader and requested that he organize a choir by the following Sabbath. It may be that Mr. Blair declined the position. At any rate, on January 13, 1891, the Session appointed George Collins as choir leader. He gathered and trained what was probably the first organized choir in the church.

It was late in 1891 or early the following year that Dr. Bryan received the call to serve two Cincinnati churches. For him this presented a difficult decision, and before giving a definite answer, he made two trips to Cincinnati and talked with his Asheville Session. Then at a Sabbath service in March he announced his resignation, and during the congregational meeting that followed, his statement of explanation and his farewell to the church was read. "I wish to repeat," he wrote, "that my decision is due to no dissatisfaction with this church, which to me is a field of usefulness large enough for my powers." He apologized for the length of time he had taken in coming to his conclusion, but, he pointed out, the decision was the most important one in his life as a minister, for he would be leaving a church in whose success and spiritual development he had been concerned for five years. He would, in addition, be leaving the Presbyterian Church, U. S., under whose authority he had been ordained, and would be taking up work under the supervision of the Presbyterian Church U.S.A. Yet in making his decision, he said, "The personal relations I have sustained have perhaps presented the most serious difficulty." He had come to feel, he went on to say, that this unsolicited call had come

out of God's will for him and his ministry. "So," he concluded, "I hope you will acquiesce in my decision and make no opposition before the presbytery . . . and may the great Head of the Church give you good guidance." ¹⁰

So it was that after a period of growth and outreach under the able leadership of Dr. Bryan and after the uplifting experience of being host to the Church's highest Court, the First Church of Asheville was again without a pastor. In April it issued a call to the Reverend Mr. John A. Preston, but he declined it. It was not until December, 1892, that Dr. Robert F. Campbell came as a stated supply for a year's service. Neither he nor the church members could then know that their happy relationship was destined to continue for 45 years. The new minister found a church of 333 members. It was a church with true spiritual strength and a missionary outlook, largely the fruits of the effective ministry of Dr. William S. Plumer Bryan.

A Hundred Candles

*"Days should speak, and multitude of
years should teach wisdom." JOB 32:7*

ON AN APRIL DAY IN 1894 the mountain city of Asheville awaited in muted silence the coming of a train. The city streets were draped in mourning and in the breeze, fluttering flags spelled out the words "We Mourn For Zebulon Vance." When the special train from Washington halted at the station, a long and solemn procession of military units, cadets from the Bingham Military Academy, members of a Congressional committee, state, county, and city officials, and members of lodges and other organizations joined the members of the family in accompanying Western North Carolina's most beloved son to his final peaceful resting place. There in Riverside Dr. Robert F. Campbell, pastor of the First Presbyterian Church, which Senator Vance had attended when he was in Buncombe County, conducted the graveside rites.

Those taking part in paying tribute to a great man that spring day could not, perhaps, know that they were also paying tribute to an age that was no more. Zebulon Baird Vance, reared under the pioneer conditions that lingered in the mountains, was for his people the symbol of the courage and the strength of his native hills. In his manhood he became the symbol of all the aspirations of the people of his state, struggling through a great crisis for what they believed to be right. Now he, like David Lowry Swain and Thomas Lanier Clingman, had finished the good fight. The war and its bitter aftermath were over. Pioneer life, except in the numerous isolated coves and mountain by-ways, had practically disappeared. A new century was dawning and Asheville's first hundred years were passing into history.

Without special recognition and perhaps with most of the members

unaware of it, the First Presbyterian Church in that year of 1894 was also bidding farewell to a century that was no more. Just 100 years before, a little band of men and women, newcomers to the land that stretched west of the Blue Ridge, had bound themselves into a Fellowship of Believers, pledging to live by the standards set forth in the Catechism and the Confession of Faith, gifts of their forebears. This was the same year in which John Burton laid off 42 lots and a street, along which a few log business houses made Buncombe Courthouse a village that would later be incorporated under the name of Asheville. But none of those buildings was a church. Scattered as they were and isolated by the conditions of mountain travel, those responding to the preaching of Dr. James Hall and the Reverend Mr. Joseph Kilpatrick formed separate community churches. Several of them, like the Bee Tree, the Reems Creek, and the Cane Creek groups, built small log meeting houses, but the group that would become the First Presbyterian Church of Asheville had no meeting house until 1841 and until that time held services in Newton Academy.

The century that was passing had brought changes undreamed of by those early church members. Buncombe Courthouse with its prison and stocks and perhaps a half dozen other buildings had grown into a city by 1883 and in 1894 had a population of more than 14,000. Equally drastic changes had taken place in the church. The building constructed for worship in 1839-41 had been remodeled and then in 1885-86 had been entirely replaced with a larger building. Five years later, this new structure had been further enlarged and "brought up-to-date." Even the new brick academy building, the gift of Thomas Forster, "third of that name," was a simple place of worship compared with the Asheville Church of 1894, with its seating capacity of more than 600, its raised pulpit and choir stall, its elegant Roosevelt pipe organ, its brilliant electric lights clustered in ornate chandeliers, and its sophisticated decorations, to say nothing of its Sabbath School facilities that included a library and a parlor organ.

Unfortunately, far too few details of church worship and activities of pioneer days in the mountains have been preserved, for the people were too busy carving out a civilization to have the time or the inclination to "take their quill pens in hand" and record the customs that they took for granted and that they could not know would pass away. However, it is safe to assume that worship customs in Buncombe County followed those in widespread use, references to which are found here and there in old letters, diaries, and church records. Some of these customs the Scotch-Irish settlers had brought into their new mountain land from their native towns and villages of Northern Ireland. Others grew out of the conditions prevailing in a pioneer country. The lining of hymns combined these two influences.

The singing of hymns is a worship custom as old as the Hebrew nation and gave rise to their glorious collection of Psalms. Jesus and his disciples took part in this feature of worship, and after the first communion service held in that upper room, it is written that "when they had sung an hymn, they went out into the Mount of Olives." Thus the Church that Christ founded has been through the ages a singing Church. That is not to say that it has been a Church of many hymnbooks. In fact, a hymnbook in every pew is a recent convenience that has come with the increased education and prosperity of the common people. European churches, including the Presbyterian churches of Scotland and Northern Ireland, were fortunate to have a copy or two of an accepted hymnbook, carefully cherished and preserved by the minister and song leader. So centuries ago the custom grew up of lining the hymns for a bookless congregation, many of whom could not read. Coming to the "Back Country" and then to the mountains of North Carolina, the Scotch-Irish, although educated, had brought few books. Many a pioneer home could boast of no more than a Bible and an almanac. Others also had a copy of the Catechism and perhaps a copy of the Confession of Faith.

Just as Robert Henry and George Newton lacked text books for their teaching, so the church in the mountains lacked hymnbooks, and as Henry and Newton, of necessity, stressed memory work in their teaching, so the church solved its hymnbook problem by the ancient and familiar form of memory, known as lining the hymns. The minister or the song leader announced the song to be sung and read a line of a stanza. Then he pitched the tune and the congregation sang the line, pausing until the following line had been read. When a hymn became familiar enough, the song leader could read an entire stanza at a time. Many hymns were favorites of the people and had been memorized in their entirety. That would be especially true of those that were paraphrases of Psalms. For them lining could be omitted. It is possible that the number of hymns selected for use in the worship services was restricted. With the coming and spread of the camp meeting movement, new hymns were in time written and set to new tunes. They became popular at the meetings. How many of them were used in the formal church services is not known, perhaps in the Presbyterian churches not many. Yet Dr. James Hall, the evangelist who had formed the first congregations of any denomination in Buncombe County, was an ardent supporter of camp meetings and may have been present at the first such meeting held in North Carolina in October, 1801. Over the years he is sure to have heard the new songs used in the song services held in the many camp meetings he helped to conduct. Also at these daily song services during the meeting times the hymns and songs used by other denominations became familiar to all,

although in formal church worship services the songs may not have passed denominational lines.

Another ancient custom was doubtless a commonplace practice in early Buncombe County Presbyterian churches. That was the use of tokens in connection with the communion service. In the church the word token carried the meaning of a sign or mark. It was a symbol of good faith on the part of the receiver or holder and of authority on the part of the church. It served as a testimony that the holder was worthy to partake of the Supper of the Lord, who had said, "This do in remembrance of me." Tokens were in use in the churches during the Middle Ages, and on January 30, 1560, John Calvin petitioned the Council of Geneva to approve the use of tokens in the Protestant Church, saying, "that in order to prevent the profanation of the Lord's Supper, each person should receive tokens for himself and those of his household who were instructed and strangers, and strangers on giving testimony of their faith should also receive tokens; and those who had none were not to be admitted to the table."¹ The use of tokens in Protestant churches then swept over Europe, taking deepest root in Scotland. In some countries a small fee was required in return for the token so that it became also a proof of the receiver having paid his church dues. The General Assembly of Scotland in 1638, however, emphatically denounced such a practice and declared, "If any bee found a seller of Sacraments, that he bee deposed simpliciter."² Thus in the Presbyterian churches in America there were no "sellers of Sacraments." Yet in these churches the token was a check on the Christian knowledge and the moral life of each member of the congregations.

The service of Sacrament was held infrequently and intensive preparation was made for its observance. A preparatory sermon was preached on the Sabbath preceding it, and during the intervening week the minister and perhaps an elder or two examined every communing member. Each was tested as to his knowledge of the Bible, of the Catechism, and of the Confession of Faith and questioned concerning his Christian living. Heads of households could receive tokens for themselves and for only those members of their families pronounced by the examiner worthy to go to the Lord's table. In the early churches the Lord's table was indeed a table placed at the front of the room. At the proper time communicants went forward to take their places at this table, and before partaking of the elements, they dropped their tokens into a receptacle provided for that purpose. The bread was served them from a plate and the wine was served in goblets given by the minister to one after the other or passed from one person to the next. If the congregation was large enough, groups would follow each other to the table. This system was probably used at the communion services held in Newton Academy and may have been practiced in the church built in 1837-41.

Many churches designed their tokens. These varied in size and shape and in the metals and in their inscriptions. Most tokens were round, coin-like disks of base metals, usually lead, and were made in a mold or stamped out with engraved dies. The Charleston Church, with its prosperity in a port city, had silver tokens. The inscriptions varied widely. Some tokens carried the name or the initials of the church; some had the name of the minister; others were stamped or etched with the date of the organization of the church; while still others bore a brief Scripture verse. There were those that simply had a capital "T". They were stock or general tokens, not designed by a church but purchased from a manufacturer. There are perhaps today many of these old tokens in the attics of early churches and homes in North Carolina. Some have been found and have been given or lent to the Historical Foundation at Montreat, where they make an interesting display. Among them is one with which a hungry soldier near Winston-Salem during the Civil War paid for some food. The receiver later sent the token to Dr. Alexander Sprunt, pastor of the Charleston Church. Some were found in the small homespun bag in which they had been kept. One token in this collection, surprisingly enough, bears the date 1915. All of them tell their silent story of men and women purging themselves of the stain of sin to be worthy of meeting their Savior at his Communion table. It is no wonder that tokens have been called "The leaden foot-prints of church history."

Tokens were also used by Presbyterian ministers taking part in camp meetings, which always included the observance of the Lord's Supper. Dr. James Hall, in his accounts of his evangelistic work, tells of distributing tokens at camp meetings. He is sure to have preceded the distribution with examinations of the worthiness of those receiving them. Whether his examinations and giving of tokens included those of other denominations is not clear, but he does make clear that the communicants went to tables, in these cases, set up under the trees, and that often people of different denominations shared a table. He tells of one instance, however, when a group, not wishing to partake with those of other faiths, withdrew to a rather distant table of their own.

During much of this first hundred years, the small churches organized by incoming evangelists were without pastors. The congregations were too small to support resident ministers and much of the time, had they been able to pay their pastors, none would have been available. So the mountain churches were missionary churches dependent upon presbytery for supply ministers, whose time of service was always too short to do much more than keep the churches alive. As a solution for the problem of lack of ministers the presbytery required one man to serve several churches. This system, too, kept most of the small churches alive but

could not make them grow and become strong Christian influences in their rural communities. Another attempt at solving this shortage of ministers was the use of catechists and exhorters. These men were usually not ministers but might be students preparing for the ministry. The catechist went from church to church, spending some time at each. He taught the Catechism and the Confession of Faith. Where feasible, he held a class for children on Sabbath afternoons, teaching adults at another time. He might also be an exhorter, but usually the exhorter was a lay member whose Christian character and knowledge of the Bible qualified him for holding services in his own church. He could conduct the service by congregational singing, by prayer, by reading Bible selections, and then by exhorting, or explaining the interpretation and the application of the selection read. At the September, 1806, meeting of the Concord Presbytery, to which the Buncombe County churches belonged, a candidate for the ministry was granted permission to serve within the bounds of the presbytery as a catechist "under the direction of our General Assembly at their session in 1804." At this same meeting of Concord Presbytery "Mr. Robert Williamson, a member of the church, appeared before Presbytery and produced a certificate signed by Rev. George Newton, together with an elder and the principal members of the Ream's Creek congregation, asking that he be licensed as a Catechist, and also their opinion of his abilities to officiate as an exhorter in vacant Societies." Mr. Williamson was duly licensed by the presbytery and so probably held services in Reem's Creek Church on the Sabbaths that George Newton did not preach there. As late as 1890 the General Assembly considered the possibility of using qualified laymen for holding services in churches having no ministers.

From about 1850 through 1905 the reports of the Session to presbytery included a searching questionnaire on the spiritual condition of the church. Thus after giving the yearly statistics of the church's membership and its financial record, the Session conscientiously answered such questions as:

1. Has the church prospered or declined?
2. Have church members who neglect or refuse to honor the Lord with their substances, after suitable instruction, been disciplined?
3. Is your church in debt to the pastor or supply?
4. Is the Pastor faithful in pastoral visits?
5. Are the Elders faithful in pastoral visitations?
6. Is the Session faithful in efforts to recover wandering members and exercising discipline upon officers?
7. Is the Session faithful in attending prayer meetings?
8. Does the Session by precept and example encourage Family

Worship? (One year when there were only three elders, the answer to this question was "Some do.")

9. Does the Session require church members and applicants for membership to abstain from those forms of amusements — dances, theatrical exhibitions, which are forbidden in the standard of our Church and does it discourage the dance in all its forms as a tendency to evil?

Beginning after the Civil War, a second questionnaire called for information concerning the Sabbath School. In addition to stating the enrollment in the School and the number of teachers, the Session gave faithful answers to these questions:

1. Is your School under the supervision and control of the Pastor and the Session?
2. Do your Pastor and Elders attend the services of the Sabbath School?
3. Does your Pastor regularly preach to the children of the Sabbath School?
4. Are the Confession of Faith, the Catechism, and Form of Government taught in your Sabbath School?
5. Are the "Children's Friend" and "Earnest Worker" taken in your Sabbath School?
6. Do your young people memorize Scriptures?
7. Has there been any special religious interest in your Sabbath School during the year? (One year the answer to this question was "Few, even among the children of the church, appear seriously in earnest about the salvation of their souls.")

All of the early customs and the questionnaires reflect a period when the strict discipline of the Presbyterian Church over its flock was taken for granted by members and by non-members alike. Few dared to ignore a call to appear before the Session to answer charges of unchristian conduct, and being suspended from the privileges of membership was a serious thing. Many a man stood before the congregation and humbly admitted his guilt and asked Divine forgiveness. The receiving of a token for admission to the Lord's Supper was a meaningful experience. Being denied one because of misdeeds or lack of proper knowledge of the Catechism or the Lord's Prayer or the Ten Commandments was not taken lightly. He who had sinned sat in remorse as others went to the table of the Lord, while many a member hastened to memorize the required Bible verses or the Catechism answers, hoping to be able to repeat them perfectly to the minister in time to receive a token so that he might join his family and friends at the Communion table.

Yet as the years passed, some of these customs fell into disuse and then

disappeared so that by the end of the century they were all but forgotten. As books became available and the people grew prosperous enough to purchase them, the lining of hymns was discontinued and became only the memory of a quaint practice related by the oldest members of the congregations. As the churches grew in membership, going forward to a table at the communion service became impractical and at some unrecorded time the present system of serving the congregation was substituted for it, but it was not until 1901 that individual wine cups took the place of the goblets in the First Presbyterian Church of Asheville. The use of tokens was discarded in most churches long before the century was over. Perhaps a factor in lessening its importance to the members was the camp meeting. There Presbyterians mingled with members of denominations that relied on the individual's conscience for determining his own worthiness to share the Lord's Supper. Another factor was the influence of democracy that resulted in a gradual relinquishment by the church of the paternalism it had for centuries exercised. Being denied a token was an embarrassing experience that people came to resent. Also embarrassing was a confession of wrong doing made before the congregation. That, too, people resented and sometimes refused to do. By the end of the Asheville Church's first century, the church had ceased to require of its members either of these customs. Also by 1894 suspension of members by the Session was rare and even in cases of flagrant misdeeds, although members were brought before the Session, they were usually not suspended from the privileges of membership.

As prosperity came to the mountains, more churches were able to secure resident ministers and the need for exhorters lessened. However, the Presbyterian Church is today coming back to that idea and is stressing the calling upon consecrated and prepared laymen for conducting services, not so much because of lack of ministers as to make use of the talent and Christian witness of laymen in the many fields of service in which today's church is involved. With the coming of the Sabbath School, the teaching of the *Catechism* and *The Confession of Faith* became a stressed part of the curriculum, being taught by the minister or an elder or even by the Sabbath School teachers. For many years it was customary for the minister or a designated elder to conduct oral examinations at stated times to test the children's knowledge of the Shorter Catechism and possibly the Confession of Faith. During the second half of the century adult classes were organized in some churches, including the Asheville Church, in connection with the Sabbath School or on a week night. In these classes the minister had the opportunity of teaching men and women of the church its faith and beliefs. Thus the presbyteries ceased to license catechists. Today men interested in the teaching

program of the church receive training as youth directors or directors of Christian Education.

Unfortunately, no list of the first generation of members of what became the Presbyterian Church of Asheville has survived. As these men and women passed from the scene, they were laid to rest in the cemetery at the Newton Academy or in the cemetery of the church on Church Street. Nor is a complete list available of those staunch members who kept the light of faith burning through the dark days of a pastorless church. However, the resolution, dated August 30, 1837, to build a church on land offered by Colonel Samuel Chunn and James Patton lists those signing as subscribers. Their pledges could be paid in three installments, the "first within twenty days from the Commencement of the work; The second in four months, and the *third* in twelve months from that date." ³ The money subscribed was to be paid to Samuel Chunn, Joshua Roberts, or James M. Smith, whose name does not appear on the list although he is sure to have contributed to the building fund. ⁴ This resolution and list, along with the Minutes of the meeting of the subscribers on September 25 and later those of the building committee were found among some old books of Mrs. W. J. Alexander of Asheville. They are now in the Historical Foundation at Montreat. Serving on the building committee were Colonel Samuel Chunn, James W. Patton, John B. Whiteside, Dr. J. F. E. Hardy, and J. T. Poor, who was appointed secretary. The Minutes are in his handwriting, and the subscribers' list carries 55 names, although the church membership for 1842 was given as 30. Following is the list, together with the amounts subscribed.

Sam'l Chunn	\$ 200	M. B. Patton	20
J. W. Patton	500	James Stradley	5
J. F. E. Hardy	50	Wm. Gudger	5
S. H. Dickson	50	Thomas T. Patton	141.50
Joshua Roberts	50	John Dickson	20
Charles Moore	100	Ephrian Clayton	15
John Russell	5	Wm. T. Coleman	10
Rev. Wm. Fuller	25	James Patton	1
Wm. Mairor	5	Peter Stradley	20
Wm. B. Westall	20	Mrs. Whiteside and 4	
A. B. Chunn	10	Daughters	5
J. S. Chunn	10	Thomas S. Gaston	\$ 3
J. H. Wilson	10	Samuel Newland	5
J. R. Osborne	5	Hugh Johnston	25
J. M. W. Baird	10	Nathaniel Harrison	5
Ann M. Baird	5	M. Patton	20
Fidellio Patton	30	N. W. Woodfin	20

Hannah Baird	5	William Brittain, Sr.	20
Rev. J. M. Bartlett	20	Sam'l W. Davidson	50
John B. Whiteside	20	Geo. C. Alexander	10
G. G. Hughey	10	Jno. Burgin and Daughter	20
D. H. Jarrett	20	Wm. D. Alexander	3
J. T. Poor	50	Thomas Foster	25
Reuben Deaver	20	Israel Baird (lumber)	20
David Vance	40		<hr/> \$1798.50
J. C. Baird	10	Negro Subscription	10.00
Robert Williamson	50		<hr/> \$1808.50

Those petitioning in 1849 for a reuniting and reorganization of the Asheville Church under the Concord Presbytery and received as members from the New School Church of Asheville and from other churches at the reorganizational meeting on December 22, 1849 were: S. R. Murdock, M. Murdock, Janie Cunyham, William Murdock, S. W. Chunn, Eliza A. Adams, W. I. Brown, Ann W. Brown, E. I. Brown, Delia A. Hardy, E. Penland, S. G. Kerr, Mary Kerr, May, Ann, Frank, and Elizabeth Patton. Also joining that day was Charles, servant of J. M. H. Adams. Those belonging to the Old School were considered members in good standing by the Concord Presbytery and so were not named in this list.

Many members of the pre-Civil War and War years had by 1894 entered into their Eternal Heritage. These included two outstanding church members whose passing was mourned by all the people of the city. One was Dr. J. F. E. Hardy, for many years an officer in the church and loved by Asheville citizens for his services unstintingly given and especially for his ministry of healing during the trying days of the War. He was the first man in Buncombe County to lose a son in that conflict, and it is said that the money found in the pockets of the slain boy was used to help purchase the silver communion plates and goblets given the church in his memory. Dr. Hardy was the leader of his profession in Western North Carolina and as such received the honor of being chosen president of Buncombe County's first Medical Society. On June 22, 1893, the church and town mourned the death of Major W. W. McDowell. He had organized the Buncombe County Riflemen, the state's first organized military unit in its Civil War forces, and in the service of his state and nation he had sacrificed his health. Yet, in spite of ill health, he had served well his city and his church, in which he had for many years been a faithful elder. The Memorial written by the Session to express the love and respect all felt for him and their sense of loss in his passing was published in *The North Carolina Presbyterian*.

Although in 1794 Buncombe Courthouse became a tiny village with the name of Morristown, it was not until November, 1797, that the General Assembly of North Carolina passed an act incorporating it as a town and giving it the name of Asheville. The act became effective January 27, 1798. Thus on January 27, 1898, about three and a half years after the centennial of the First Presbyterian Church, Asheville, with appropriate ceremonies, celebrated the centennial of its incorporation. Then two years later, on December 31, 1899, the bell in the tower of the First Presbyterian Church joined the other bells in the city in "ringing out the old and ringing in the new." But the bells rang that night not only in recognition of the passing of a year and the birth of a new year. They were tolling for a century that at midnight became history and they were joyfully hailing the birth of the twentieth century. Those celebrating in Asheville on that New Year's Eve looked forward with confident hope that the incoming century would bring even greater prosperity and opportunities to the mountain city. In that new century the First Presbyterian Church would find ever expanding ways of proclaiming the Gospel message of Christ.

The Dawn of A New Century

"But Thou art the same and Thy years have no end."

PSALM 65:11

SLIGHTLY MORE THAN A YEAR before the Asheville Church passed the century mark, the Reverend Mr. Robert Fishburne Campbell, later to be Dr. Campbell, preached his first sermon in its pulpit. The date was December 11, 1892, one day before his 34th birthday. He was welcomed by a grateful congregation that had been without a regular pastor since April. It is interesting to note that Mrs. Ralph Lee, a present member of the church, was as a child in the congregation that day and in the Bible she carried she noted the text he used for his sermon. Realizing the outstanding ability of Dr. Bryan, whom he was following, and the character of Christian work that had been in progress under the guidance of Dr. Bryan, the incoming pastor chose for his opening sermon a sentence written by Paul to the church at Corinth. Although the circumstances were far different, these words of Paul were apt and fitting for an introductory sermon. "For I fear lest, when I come, I shall not find you as I would and that I shall be found unto you such as ye would not." (2 Corinthians 12:20.) As the years passed, there were undoubtedly times when Dr. Campbell found his congregation "not as I would," but there were no times when the congregation as a whole found him "such as ye would not."

Dr. Campbell had come as a supply, expecting to stay 12 months, but in July, 1893, the congregation, by a unanimous vote, extended a call to him to remain as a permanent minister. He accepted the call and was installed as resident pastor. By education and by temperament he was prepared for leadership in an active church and in a rapidly growing city, both of which were entering their second century of existence. He was reared in Lexington, Virginia, where as a boy he often saw and

came to admire the qualities that made Robert E. Lee the outstanding soldier, citizen, and college president that he was. From Washington-Lee University, in which his father was professor of chemistry and geology, Robert Campbell was awarded a bachelor and a master's degree in arts. Following three years of teaching, he then entered Union Theological Seminary at Hampden-Sidney, Virginia. He was licensed by the Lexington Presbytery on August 30, 1884, and on May 18, 1885, was ordained as a minister. On October 8 of that year he was married to Miss Sarah Montgomery Ruffner. Before coming to Asheville, he had held pastorates in Bath County, Virginia, and at Davidson, North Carolina, preaching at the College Church. In 1893, in recognition of his fruitful ministry among the college students, Davidson College conferred upon him the honorary degree of Doctor of Divinity. From 1890 to 1892 he served as pastor of the Buena Vista Church in Virginia and from there came to Asheville.

He found the Asheville of the 1890's and the first decade of the 1900's an exciting and challenging place in which to live and to carry on his ministry. From a population of about 13,000 in 1892, he saw the town become a city of more than 19,000 by 1912. This rapid growth and the increasing number of visitors coming for the summers, together with those arriving daily in hopes of regaining their health at one of the town's sanatoriums, created a general atmosphere of optimism.

This spirit of optimism found expression in many ways. One was in the erection of new buildings. When Dr. Campbell came in December of 1892, Asheville's first City Hall had just been completed and it graced the east side of the Public Square. A new postoffice occupied the site of the present Pritchard Park, and three new school buildings had that autumn been ready for use. In 1902 a City Auditorium was built and when it burned, it was replaced, while in 1903 a new brick courthouse was constructed on College Street on land given the city by George W. Pack. In 1906 E. W. Grove came to Asheville from St. Louis, where he had a pharmaceutical company, and, recognizing the possibilities of the mountain city, he stayed and became one of Asheville's promoters and builders. His first project was the development of a residential area, called today the Grove Park section, and the construction of the Grove Park Inn that opened in 1913. Private homes, boarding houses, and hotels were spreading beyond the town's limits, making it necessary to extend those limits in 1901 and again in 1905. Just south of Asheville the nation's first housing project was taking shape as George W. Vanderbilt laid off streets and built English type houses and business places to make the village of Biltmore, while to the north an electric interurban connected Asheville with Weaverville.

Of special interest to the First Presbyterian Church during this period was the formation by the General Assembly of the Mountain Retreat Association in 1897 and the purchase of a tract of land some 20 miles from Asheville for an Assembly ground. There an inn and an auditorium and other facilities were erected. Over the years the Montreat Assembly has grown in size and in its service to the Asheville area and to the entire Presbyterian Church. From the beginning it has been a place of spiritual growth and inspiration to members of the First Church, many of whom each year have attended one or more of the conferences it has offered. What these members have received from those meetings has strengthened and given renewed depth to every avenue of the church's work and mission.

Into this atmosphere of progress came the news of the sinking of the Battleship Maine with its officers and crew in Havana Harbor on the night of February 15, 1898. It aroused Asheville to a fervor of patriotism, and when President McKinley issued a declaration of war against Spain and called for volunteers, the Asheville Light Infantry was formed. Thus again, as in 1861, the town saw its young men leave for battle. This infantry, that departed on May 2, became, two days later, Company F of the First North Carolina Volunteers. A second unit leaving Asheville later became Company K of the Third North Carolina Regiment. In this war of short duration, only the First of the state's regiments saw overseas duty, and from that a detachment of the Asheville Light Infantry had the distinction of planting the American flag on Moro Castle, one of the Spanish strongholds.

The optimism of the times was also expressed in the hopes and dreams regional leaders had for Asheville and Western North Carolina. They looked forward to the city continuing as the trading center of the area, but they also envisioned it as the resort center of the Eastern states and the health center of the nation. More than that, they saw the possibility of the town and the mountain counties becoming important industrial centers. But bringing these dreams to reality, they knew, would require good roads. So in 1899 the Buncombe County Good Roads Association was formed and by private subscriptions raised \$5000, and good roads became the topic of conversation in all groups and the theme of many public speeches. In 1901, under the sponsorship of the newly organized State Highway Commission, a Good Roads train, on its travel through the western part of the state, came to Asheville. Men and boys looked in wonder as the new road machinery was displayed and then actually put into use in paving a mile of an Asheville street.

The need for good roads was emphasized during these years by several events that forecast the future. One was the coming of Rural Free

Delivery mail service. So wretched were many of the mountain roads that many times it was impossible to deliver mail to farms on secondary roads. A second event, one that made good roads imperative, was the coming of the automobile. On a day in 1906 citizens rushed from their places of business or from their homes to gaze in wide-eyed wonder as two "horseless carriages" entered the town from the east, having made the incredible trip over the rocky roads of the Blue Ridge. Word of their coming had been received by a telegram asking that gasoline be available. In those cars were Henry Ford, Thomas A. Edison, Harvey S. Firestone, and John Burroughs, together with their mechanics. The party was in search of cobalt for use in batteries. Leaving Asheville, the men drove to Toxaway and then on to Sylva, where both they and their automobiles took the train for Nashville, Tennessee. Their coming heralded the new mode of travel that would come to the mountains, and in a few years Asheville men were owning and driving cars.

Industries coming or developing in the area during the early years of the twentieth century intensified the efforts of local men to replace the rocky, rut-filled mountain roads with ones suitable for heavy traffic. A few small industries had earlier been established on the fringes of Asheville, including a cotton mill and some woodworking plants, while tannic acid plants had been set up in several places farther from the town. But in 1906—the year of the automobile—the Champion Coated Paper and Fibre Company of Hamilton, Ohio, purchased a division site on the Pigeon River. There it erected a pulp mill and offices, and the division was put into operation in 1908, giving employment to many mountain men and women. From time to time tracts of timber land were bought and others leased by the Company. This was the first big industry west of the Blue Ridge, and leaders felt, that with good roads in the area, it would be only the beginning of the industrial destiny of Asheville and Western North Carolina.

Leaders were aware, too, of what was taking place on the Biltmore Estate. To his original 7,280 acres George Vanderbilt added vast forest lands. On these lands under Gifford Pinchot and later under Dr. Carl Alwin Schenck projects in reforestation, scientific lumbering, and, under Dr. Schenck, a school of forestry were being carried on, all of them innovations that attracted nation-wide attention. They served, too, as factors leading to the conservation and forestry programs advocated by President Theodore Roosevelt, who visited the estate and saw the work in progress. In 1908 Dr. Schenck held a three-day Forestry Fair, and into Asheville from all parts of the nation, from England, and from Canada came lumbermen, scientists, foresters, bankers, statesmen, congressional committees, and newspapermen. Nothing like the Biltmore Forest Experiment

existed in the nation and nothing like the Forestry Fair had ever been held. The program listed 53 visitors, but an Asheville paper, *The Asheville Gazette-News* for November 27, 1908, gave the number of visitors as 85. Asheville and Western North Carolina leaders saw in these projects the possibilities of industries based on timber and noted the effects of the good roads that had been constructed on the Estate and in its forests.

Local men had dreams of Asheville and the mountain area becoming the recreational center of Eastern United States and, led by Dr. Chase P. Ambler, advocated, during these two decades, the formation of a Great Smoky Mountain National Park. The idea was popularized through the *Southern Pictures and Pencillings*, edited by A. H. McQuilkin. The Asheville Board of Trade appointed a Parks and Forestry Committee made up of Dr. Ambler, McQuilkin, and Henry T. Collins, an elder in the First Church, and at a city-wide mass meeting on November 22, 1899, the Appalachian National Park Association was formed. In 1905 that Association was taken over by the American Forestry Association. The Park, its advocates realized, would also depend upon getting good roads. It would be 1940 before the Park would become a reality and would be dedicated by another President Roosevelt.

Thus when Locke Craig of Asheville campaigned for governor of North Carolina in 1912, his theme was "A Program for Progress," and the basis of that progress was good roads. "The law of the spinning wheel and the stagecoach," he declared, "does not fit the mill and the locomotive."¹ Asheville was jubilant when Craig won in the election, and the "Craig Special" took the Governor-elect and Mrs. Craig; Charles A. Webb, a Presbyterian elder and the Democratic State Chairman, and Mrs. Webb; a delegation of Asheville citizens; and the Asheville Military Company to Raleigh for the inaugural ceremonies on January 15, 1913. Once more an Asheville man held the state's highest office and the prospects for good roads and therefore for progress and prosperity seemed bright.

No minister could better have fitted into this spirit of optimism and into the town's forward looking plans than did Dr. Campbell. As a citizen, he understood the significance of the events taking place and he threw his energies into leading the Presbyterian Church in keeping pace with the growth and progress of the city. He ever preached the redemptive power of Christ and he led his congregation in living that Christian power before the world and in Christian service to Asheville's expanding needs. In 1892 he found a church of 333 members, eager for pastoral leadership within the church and already engaged in mission work beyond the local congregation. He found a dedicated Session made up of the following elders: William Blair, James W. Patton, L. V. Brown, C. E.

Graham, W. W. McDowell, S. F. Venable, Henry T. Collins, and John Bolling, who was the Clerk.

Almost at once the entire church began seeing Dr. Campbell's talent for organization. The Session meetings had had no particular order of business, with all elders held to the same duties. But now, the new minister felt that the size of the congregation called for the division of the Session into three committees — one responsible for visiting strangers and newcomers, another responsible for visiting the poor and the sick, and one responsible for overseeing the Sabbath School, its work and its needs. The Session as a whole would be responsible for general church business. He proposed to carry out a systematic order as Moderator of the Session meetings. Each meeting would open with prayer, after which excuses for absences from the previous meeting would be heard. Then old business in the form of committee reports would be taken up, to be followed by new business. In connection with the congregation, he ordered an alphabetical list of members to be made. He was alert to every need of the church. Thus he asked the Session to do something about improving the ventilation in the sanctuary and a few years later called attention to the need of a new stove in the infants' room of the Sabbath School, while in 1901 from the pulpit he pointed out, for health reasons, the need of individual cups for the communion service.

By the time he had been with the church six months, he turned his attention to the young people's groups and suggested that they be reorganized as the Christian Endeavor, which was being recommended by the Christian Education Committee of the General Assembly. He presented the constitution of this organization to the Session, and a Session committee was appointed to replace the present groups with the Christian Endeavor, which sent to participating churches programs for meetings. The reorganization took place and records of the Christian Endeavor were included in the reports going to presbytery. Later an illuminated sign was erected outside the church, directing the youth to the Christian Endeavor room. By 1901 the young people of the church were highly organized. There was a Christian Endeavor for the older youth, a Young Ladies' Missionary Society, a Children's Missionary Society, the Young Gleaners, and a newly organized Westminster League.

Both the pastor and the church were committed to mission work, and with the city growing at the rate of more than 4000 citizens every decade, and with the coming of such small industries as a cotton mill and wood-working plants, the Home Mission field in Asheville was ever widening and the need for Home Missions was ever deepening. Earlier the Bailey Street Mission had been established and out of it the Bethany Church had been organized, sponsored and largely supported by First Church, to

the Session of which reports were regularly made. In September, 1892, a few months before Dr. Campbell arrived in Asheville, the Southside Church had been formed with 28 withdrawals from the First Church as the nucleus of the new congregation. Its organizer and first pastor was the Reverend Mr. R. L. H. Baldwin, and First Church bought a lot and erected the Southside Church building. The following year, the Session of First Church voted to pay \$700 a year toward the salary of the Southside minister and later it spent \$60 for pews in the new building. Members of the First Church were canvassed for pledges toward carrying on the work in the new church. The ministers there reported regularly to the Session of First Church. In spite of the aid rendered to it and the contributions made by its own members, the church seems never to have flourished. There was a succession of ministers and little growth. So in 1898 the Session of First Church felt "the situation was hopeless" and the Southside Church "could not be sustained or built up," and it was, therefore, suggested that it be dissolved by presbytery. This was done and in 1900 the First Church sold the Southside property.

The previous year the young people, through their Christian Endeavor, received permission from the Session to organize a mission in the mill district and they asked for an old organ and some benches. A Sabbath School was started with A. D. Wauchope of the First Church as superintendent and a full time worker was hired, who was assisted by young people and adults from the First Church. It was not until March of 1904, however, that a permanent worker was secured for that mission. The work was carried on in a room furnished by the Asheville Cotton Mill, while members of the church provided and furnished a home for the worker. In 1905 another home mission project was undertaken when efforts were made to organize a church in the depot section of town, where a Sabbath School had for some time been in operation.

Another type of Home Mission work of this period was the formation of new churches sent out from the First Church. When in 1896 at a joint meeting of the Session and the Diaconate it was suggested to hire an assistant for Dr. Campbell, he offered as a counter suggestion "to set off a colony of the First Church, and so equipped as to be a competitor from the beginning. . . . Nothing," he said, "would do the Mother church as much good as sending out and equipping of what should be a self-sustaining colony."² The plan was unanimously adopted by the officers and on Sunday, January 24, 1897, the congregation approved the project by a seven to one vote. It was estimated that a sum of \$15,000 would be needed to establish a new Presbyterian Church, which Dr. Campbell described in a sermon as needed spiritually and economically by both the First Church and the newly formed Asheville Presbytery.

Mrs. Ex. Norton, who was not a member of the First Church, offered to subscribe \$5,000 for this project if the congregation would raise \$10,000. Pledges were taken and nine of the officers subscribed \$3,500 of the amount needed. Altogether, a total of \$11,000 was pledged, a sum large enough Dr. Campbell and the officers felt to proceed with the plan. But many pledges had been made on condition that the needed amount was subscribed. These pledges were now withdrawn and the plan failed to materialize.

Yet in 1906 the idea of establishing another Presbyterian Church in Asheville was revived. Approved by the officers and the congregation, a lot was purchased from Mr. and Mrs. Frederick Moore and in time a small church building was erected on Ora Street. A group of 16 members withdrew from the First Church to work for the organization of the new church and to make the nucleus of the new congregation. On May 19, 1909, the Ora Street Church was officially organized. For some years the First Church aided in its support and helped to pay the pastor's salary. For almost 25 years this "Daughter Church" served well the need of a section of Asheville. Then with changing conditions and with the ease of transportation by automobiles, its membership dwindled. In 1935, its fine service accomplished, it was decided that it was no longer needed in that community and it was dissolved by presbytery, many of its members returning to the First Church.

Foreign Missions were also stressed by the church and both Home and Foreign Missions shared in the contributions of the church. The various Missionary Societies studied mission work as carried out by Presbyterians in different world areas, and returning missionaries spoke at special and general meetings. In October, 1893, the Session voted to ask the Reverend Mr. W. H. Shepherd, the first Black Presbyterian foreign missionary and now in the United States on furlough, to speak in the church, "lecturing on his work in the Congo." The First Church contributed to his support in that work. Two years later the superintendent of the Industrial School for Colored Students in Wilkesboro was given permission to present to the congregation the work being carried on in the school and to solicit funds for its continued support. In 1899 the Reverend Mr. E. W. Williams, Moderator of the Synod of Independent Africa, was invited to speak in the church on the cause of evangelism among Black people, both at home and in Africa.

From the beginning of the Christian movement, evangelism—the spreading of the Gospel—has been the great commission of the Church. In the first decade of the twentieth century the Church caught the optimism of the times and stressed missions under the slogan, "The Evangelization of the World in this Century." Locally one method of

mission work was to establish and operate Sunday Schools in unchurched areas, hoping that through them churches could in time be organized in these communities. Sunday Schools, then, both in the Mother Church and in the outpost districts were of extreme mission importance. It was a field of church work in which Dr. Campbell was vitally interested. In 1893 the School at the First Church had an enrollment of 134 with 13 teachers and an outpost School was in operation for colored children. That year, for the first time, Children's Day was observed in May. It may have become an annual observance, but the next reference to it occurs in the Session Minutes of 1898. The School then had a membership of 246, and on that May Sabbath a suitable Children's Day sermon was preached and there were "simple flowered decorations in the church."

For a few years the School varied in its effectiveness, but as the church membership increased, so did the membership of the School and so also did the number of available teachers. So that adult courses might be added to the School's curriculum, the meetings were changed in 1893 to Sunday afternoon but in a few years they were held at 9:30 on Sunday mornings. As new teaching material or teaching systems became available, they were tested. The Union Course was given a six months' trial in 1899 and in 1901 the Blakelee System of lessons was in use. The following year the superintendent was authorized to return to the International lessons. In 1904 he was instructed to introduce graded courses as explained by the General Superintendent of Sabbath Schools, who had given a series of instructive lectures to the Asheville teachers and officers. In connection with this change, a Teachers' Bible Class was formed, taught by Dr. Campbell.

By the next year the First Church was conducting three Sabbath Schools, one at the home church and two outpost Schools — one at Riverside and one in the depot section. Their combined enrollment was 578, a number that soared to 861 by 1907. In addition a home department for shut-ins was in operation, using special quarterlies with so much interpretative material that all teachers were advised to use them in their own preparations. An important step in adult Bible instruction was begun in 1907 when a class for young men of the church was organized, using the popular name, Baraca Class. It was worked up and taught by George Wright. This was followed by the formation of a class for young women and called the Philathea Class and taught by Miss Rose Grant. Its motto was "We do things." In 1912 the Baraca Class, its members now older, disbanded and the Junior Baracas became the Baraca Class for young men under 25 years of age. The Men's Bible Class was then organized with George Wright as its able teacher. This class is still one of the strong classes of the Church School, now taught by Henry Fisher.

In 1905 the word Sabbath School gave way to Sunday School. A part of its accomplishments during the first decade of the twentieth century was due to the efficient work of Claybrook James, who was superintendent from about 1902 to 1907 and again for a period ending in 1910. When in 1907 he resigned as superintendent, the Session, acknowledging his contributions to the field of Christian Education, inscribed in the Minutes, "Our school under his management is a model worthy of imitation in all churches," and when in 1910, because of poor health, he again resigned, the Session commended the report of his work in these words: "The classes are thoroughly graded; a system of supplemental lessons has been put into successful operation; the interest of teachers and pupils has been greatly stimulated; and the school as a whole brought to a standard of excellence."³ The report for that year showed a membership in the School for the First Church of 527. It had a library housed in a separate room and it had earlier been supplied with 100 new hymnbooks. Pupils from the Sunday School were joining the church; in one year 17 took the vows of full church membership.

Sunday School collections, now sizable sums, were being used for the library and its equipment, for Balfour and Barium Springs Orphanages, for Foreign Missions, for the Assembly's Home Mission Causes, and for establishing Sunday Schools in "destitute places." The School belonged to the Buncombe County Sunday School Association, contributing to it annually the sum of \$25. During these years A. D. Wauchope, Theodore R. Allen, and George Wright, young men active in the work of the church and the Sunday School, appeared before the Session and after being examined, were recommended to presbytery as candidates for the ministry. Of the three George Wright did not carry out his desire of becoming a minister. Instead, his Christian service was in the field of law, as a respected and influential citizen of Asheville, and an officer in the church, and as an outstanding Bible teacher.

Sowing The Seed

*"In the morning sow thy seed, and in the evening
withhold not thine hand."*

ECCLESIASTES 11:6

THE FIRST SCORE OF YEARS of Dr. Campbell's pastorate were years of expanding facilities and forward looking plans for the church, the community, and the presbytery. By 1897 the Sabbath School had outgrown its quarters, but the failure of the First National Bank that year, followed by the closing of three other banks, discouraged any enlargement of the church plant. Fortunately, the effects of these failures were short-lived, and in December, 1901, Samuel P. McDivitt offered to contribute 80 per cent of the cost of a Sabbath School building if the congregation would raise the remaining 20 per cent. He made the offer as a memorial to his wife, who had often expressed the desire for a suitable building for the School. On January 12, 1902, it was announced that subscriptions amounting to \$2,000 had been received, and on March 18 the ground was broken for the new building south of the sanctuary. The building project also included the enlarging of the church balcony and the addition of a north transept.

The construction of the transept was made possible when on April 2, 1902, the congregation authorized the trustees—C. E. Graham and T. S. Morrison—to sell the lot at the corner of Willow (Aston) and Church Streets. This lot, a part of the Fulton property left to the church, was then sold to Dr. John Williams for \$2,500. Besides providing an adequate Sabbath School building, the project gave the church an additional 180 seats. Then, with a library room available in the new building, the congregation was solicited for the purchase of library books. Also in 1902 Mrs. Ex. Norton gave the money to enlarge the pastor's study in the small brick building. This was done by extending the east wall. Mrs.

Norton also furnished the money needed to redecorate the interior of the building. The cost of the Sabbath School and the church balcony and transept amounted to approximately \$14,000, and the small debt at the completion of the work was taken care of by the congregation through contributions.

As an appropriate dedication of the Sabbath School building, Dr. A. L. Phillips, General Superintendent of Sabbath Schools, was invited to give the dedicatory address at the service held on August 31, 1902. At request, he remained for a week, during which he conducted meetings and held conferences with the Sabbath School teachers and officers. Adequate as the space seemed at the time, just two years later, in order to keep pace with the growing Sabbath School, the assembly room needed enlarging, and by 1906 the superintendent informed the Session that the primary department was desperately in need of more room. So in that year a second story was added to the south side of the building, providing space for 60 to 70 pupils.

With the completion of the building program in 1902, it seemed an appropriate time to hold the long deferred dedication of the church building, on which the debt had been paid in 1899. That had been accomplished through the sale of several properties left to the church by Mrs. Fulton, who died on November 30, 1895. Thus on January 25, 1903, the impressive dedication service was held in the sanctuary. T. S. Morrison, as chairman, gave the report of the Building Committee and Dr. Campbell preached a sermon based on Paul's Second Letter to the Corinthians. "Now for a recompense in the same (I speak as unto my children) be ye also enlarged." (6:13). He stressed the opportunity given the members of the church through the facilities offered in the enlarged building and he made a plea for the rededication of lives on this occasion of dedicating the House of God. Through the following week daily services were held in the church.

In the enlarged and dedicated plant the work of the church was carried on, covering many facets of Christian activity. In 1893, as noted in an earlier chapter, the First Church sold a lot just south of it on the corner of Willow (Aston) and Church Streets to the Asheville Library Association for \$2,000. The Association was to construct a building on the lot and to protect the grave of James Patton. The Patton heirs at this time signed a release to the Patton plot in the cemetery. The building was erected and served as the City Library quarters until a building on the Public Square was purchased by George W. Pack and presented to the Association. Then for several years the Church Street building was used as a house for a boys' school. On August 16, 1909, the property was purchased by the First Church for \$4,500, and the building became

known as the Church House.

Over the years it served as a meeting place for the church suppers, for the Missionary Societies and later the Women's Auxiliary and Circles, and for the Boy Scouts, while on Sunday mornings it was the meeting place of the Men's Bible Class, and for a time its small office served as the office of the director of religious education. In 1903 the First Church purchased a 200 square foot lot in Riverside Cemetery and, with the possible exception of the grave of James Patton, all graves in the churchyard were removed to that cemetery. The churchyard in time became a needed parking lot and the Church House was demolished. In 1968 all parking was moved to Lexington Avenue and the Educational Building was constructed on the site where the Church House had stood.

In 1905 the long questionnaire that for many years had annually been required by the presbytery and that covered the state of the church's condition in all its departments was omitted. After that date the statistical reports contained, as they do now, the church membership, the number of members received during the year by baptism and by transfer from other churches and on profession of faith, the number of infant baptisms, the number of members lost by transfer to other churches and by death, the contributions to various Presbytery, Synod, and Assembly Causes, the church's total contributions, and the enrollment and officers of the Sunday School. Yet Session committees of the First Church continued some of the former questionnaire requirements, including visiting any members not regularly attending services and in some instances disciplining those with no valid reasons for their absences. The Session Minutes record that one man so visited declared that his joining the church had been a mistake for he had been too young at the time fully to realize what he was doing. The Minutes do not state the action taken in his case. There were also a few instances of disciplining members who overindulged in liquor, and at least one member was for that reason suspended for a period of three months. Some years earlier a member of the Session asked to resign as elder, but since he gave no special reason and since he was a member of the church in good standing and was ably serving as an officer, the case was taken to presbytery for a decision. Presbytery's judgment was that he had accepted the responsibility of the office through a solemn vow and could not, therefore, resign. In 1896, however, Major Robert Bingham asked to resign from the Session, stating that his Military Academy on Bingham Heights was some distance from the church and often his duties and frequently the conditions of the road prevented him from attending Session meetings. This request the Session refused to grant, feeling that Major Bingham was a valuable and needed elder, and he was permitted to be absent whenever necessary. When in 1907 yet an-

other elder asked to resign, the congregation in a meeting called to consider the request, granted him permission to resign from the Session.

For special programs and for meetings of other religious groups the Session from time to time gave permission for the sanctuary or some sizable room to be used. Thus for a period of time the Lutherans held their worship services in the First Church and the Episcopal women in 1909 were given the use of a room for their convention. For several years the Biblical Assembly made use of the First Church for their annual meeting of several weeks' duration. In 1896 permission was given to the Reverend Mr. M. B. Lamden to lecture in the Sabbath School lecture room on "Discoveries in Bible Lands," and in December, 1902, the Sabbath School was allowed to have a Christmas entertainment in the form of a "stereopticon exhibition," using the library room, but the Session refused to let the School have a similar program once a quarter on a Sunday evening and suggested scheduling such "exhibitions" on Friday nights.

During these years several innovations in connection with the worship service were introduced. From the angle of today's worshipers, one of these was unique. At times of special collections, and it may be on other occasions, Dr. Campbell read Scripture while the collection plates were passed. In view of his talent for never missing an opportunity to teach or to preach, it is easy to imagine that his selections were carefully chosen to fit the cause for which the collection was being taken and to aid the worshipers in making their contributions generous. In 1907 George Wright, a newly elected deacon, suggested putting a copy of the service in the hands of each person in the congregation Sunday mornings. His suggestion was adopted and there appeared in the Asheville Church its first Sunday Bulletin. It was found practical to put in it not only the order of service, but also announcements of coming church events. Later, for some years the Bulletin was virtually a church paper.

In 1906 the Session gave Dr. Campbell formal permission to prepare and have printed "A Manual and Roll of Members of the First Presbyterian Church." The small brochure, three and a half by six inches, was ready for distribution by April of that year. It contained the following information:

The year ending March 31, 1906

Communicants added—102

Total communicants on roll—584

Officers and Teachers in Sabbath School—64

Scholars in Sabbath School—670

ORGANIZATION

Rev. R. F. Campbell, D.D., Pastor
44 N. French Broad Ave.

Rev. F. M. Eversole, Pastor's Assistant
In charge of work conducted by the church
at the Asheville Cotton Mills and in the
neighborhood of the Southern Railway depot.

Foreign Missionary supported by the church
Rev. Eugene Bell, Kwangju, Korea

SABBATH SCHOOLS

SCHOOL NO. 1—at the Church
Claybrook James—Superintendent
Dr. J. F. Ramsay—1st. Asst. Supt.
D. L. Jackson—2d. Asst. Supt.
B. M. Lee—Secretary
W. E. Collins—Precentor
Kathleen Coleman—Librarian

SCHOOL NO. 2—at the Cotton
Mill
W. E. Johnson—Superintendent
Lacy R. Whitlow—Asst. Supt.
William Coleman—Secretary
Claude Miller—Asst. Secy.

SCHOOL NO. 3—at the Depot
John B. Shope—Superintendent
Charles B. King—Secretary

HOME DEPARTMENT

Dr. B. R. Fakes—Superintendent

THE SESSION

Dr. R. F. Campbell—Moderator
Herman Meador—Clerk
R. Bingham
J. V. Brown
L. V. Brown
B. R. Fakes
S. D. Holt
James F. Johnston
B. M. Lee
J. D. Murphy

Church Treasurer—B. M. Lee

THE BOARD OF DEACONS

T. S. Morrison—Chairman
Claybrook James—Secretary
Walter S. Cain
A. H. Cobb
W. E. Collins
D. M. Hodges
D. L. Jackson
H. H. Littrell
J. H. McConnell
J. W. Moore
J. F. Ramsay
J. D. Robinson
D. S. Watson

SOCIETIES

Women's Missionary Society
Mrs. F. E. Robinson—President
Pastor's Helpers
Mrs. B. Burnette—President
Young Women's Missionary Society
Miss Mary Erwin—President
The Gleaners
Miss Julia Smith—President
The Volunteers
Miss Willie Schartle
The Lapsley Band
Mrs. S. D. Pelham—Leader

A copy of this pamphlet that Mr. Ed Brown, secretary of the Y.M.C.A., had kept over the years is now in the possession of Mr. J. M. Coleman, one of Mr. Brown's "Y. Boys." Ed Brown, a member of First Church, organized the first baseball league in Asheville in 1910, and unless the boys playing in it attended the Sunday School he conducted each Sunday afternoon at the Y.M.C.A., they could not play in the league the following week.

The work of the First Church and the influence of Dr. Campbell reached far beyond the walls of the house of worship. During Dr. Bryan's pastorate the Asheville Church had become one of the strong churches in the Mecklenburg Presbytery. Dr. Campbell was soon recognized in its meetings as a capable and consecrated leader. So when he began advocating the formation of a new presbytery to cover the counties west of the Blue Ridge, his ideas and sound reasoning carried weight. Mecklenburg Presbytery extended from some 60 miles east of Charlotte westward to the North Carolina-Tennessee boundary. Dr. Campbell pointed out that the distances were too great for ministers and elders in the western counties to attend presbytery meetings. Then, too, the condition of the roads, especially in spring, often made a trip to the eastern part of the presbytery impossible. He also noted that in these mountain counties, with a population of about 140,000 people, the Asheville Church was the only self-supporting church, while the total Presbyterian membership in the area was only 853. There was, he maintained, a drastic need for missionary work in this "backyard of Mecklenburg Presbytery" and that need could be met only by a presbytery concerned primarily with its problems. He was joined by other leaders in the overture that was sent to the Synod of North Carolina. The overture was acted upon favorably by the Synod, and on December 2, 1896, the

organizational meeting of the Asheville Presbytery was held in the First Church of Asheville. Several times during his pastorate Dr. Campbell was elected moderator of this presbytery he had helped to form. Out of deference to the newly established presbytery, the Synod of North Carolina met in the First Church for its 1899 meeting. Representatives to it were entertained in the homes of the church members.

Twelve years later, in a "Letter to the First Church," which was dated February 4, 1909, Dr. Campbell summarized what the new presbytery had meant to Presbyterianism in the mountain counties:

In 1897 there were 18 churches; in 1909 there were 30.

In 1897 there was one self-supporting church; in 1909 there were six.

From 1897 to 1909 membership in mission churches increased 100 per cent.

In 1897 churches outside Asheville paid a total of \$1,739 for support of pastors; in 1909 they paid a total of \$4,195.

In 1897 churches outside Asheville paid a total of \$278 to all Benevolent Causes; in 1909 they contributed \$1,124.

From 1897 to 1909:

20 preaching points had been opened.

25 new Sunday Schools had been established.

Day schools had been started in destitute places.

A Home for children had been founded and was in operation.

Without the help and support of the Asheville Church, Dr. Campbell pointed out in his letter, this could not have been accomplished.

At its organizational meeting Dr. Campbell was made chairman of the Asheville Presbytery's Home Mission Committee, a position he held during the remainder of his pastorate. In this capacity he worked closely with Dr. Robert Perry Smith, who for 33 years was Superintendent of Home Missions in the Asheville Presbytery. Together these two men organized mission schools and Sunday Schools and in 1904 they founded the Presbyterian Orphanage. It was at first located at Crabtree but in 1908 was moved to Balfour. Again in 1923 it was moved, this time to its present location near Swannanoa. This Orphanage became one of the mission objectives of the First Church, which through the years has contributed each Thanksgiving to its support through gifts of clothing and food brought by the Sunday School children and through contributions made by the church members. Various Circles of the Women of the Church have clothed children and supplied needs of the Orphanage, which is now called the Presbyterian Home for Children. Within recent years church members have also contributed to it in the form of memorials "in lieu of flowers."

As early as 1900 Dr. Campbell was thinking in terms of an ecu-

menical movement that would lead to a federation of reform denominations, and following a speech he made on that topic, the Asheville Presbytery approved the Articles of Agreement adopted in 1900 by the Reformed Churches of America holding the Presbyterian system. Dr. Campbell, however, considered those Articles as "the very loosest tie" and hoped for a plan that would embody a true spirit of union and yet safeguard the rights of the participating denominations. As a gesture of its attitude on the cooperation of denominations, the First Church in 1905 contributed \$5.00 to the Ecumenical Convention meeting in New York. Thirteen years later, Dr. Campbell was chairman of the Assembly's Committee on Closer Relations with Other Ecclesiastical Bodies and presented to the Assembly a report of a plan of Pan-Presbyterianism, which provided for an over-all organization he called a Congress to be composed of two houses. There would be a Senate in which all participating reform churches of the Presbyterian system would have equal representation, and a House of Representatives made up of members based upon the membership of the different denominations. For authoritative action the concurrence of both houses would be necessary. While his plans covered only reform churches of the Presbyterian system, it foreshadowed broader ecumenical efforts that would include churches of non-Presbyterian backgrounds.

As a citizen of Asheville, Dr. Campbell ever had the welfare of the town at heart and as an individual and as the spiritual leader of the First Church, he exerted his influence in bringing about needed city projects and reforms. In 1905, under his guidance, the Session drew up a resolution condemning the Sunday sale of soda water, fruits, and cigars, for which one citizen was seeking permission from the City Council. A Session committee was appointed to talk with that citizen and to place the resolution before the Council. Dr. Campbell then organized a group of citizens at a meeting at the Y.M.C.A. building, who pledged themselves to oppose all Sunday sales in Asheville. On June 17, 1909, at a meeting of the Pen and Plate Club Dr. Campbell read a paper on "The Children's Court," pointing out the need of a special court to deal with juvenile cases and showing the injustice of the system then in use. The paper met a favorable response from the members of the Club—all of them civic leaders—and a movement was started that eventually led to the establishment of the Asheville Juvenile Court.

One of the areas of need in the growing city was in connection with its role as a health center. To its sanatoriums, that at one time numbered more than 15, trains and later cars daily brought patients suffering from pulmonary diseases. Some of them were accompanied by members of their families who stayed for varying lengths of time in nearby boarding

houses or in small cottages. These people were out of the mainstream of Asheville life and the ill ones could not attend religious services. In 1911, largely through the efforts of Dr. Campbell, the Good Samaritan Mission was organized, sponsored by the ministers of Asheville for the spiritual ministry to the sick and the strangers. During the remainder of his pastorate Dr. Campbell was its president and as a pastor emeritus continued on its Board of Trustees. This Mission during the years of its operation rendered a unique service to thousands of sick and discouraged and lonely and needy people from many states, people who were sojourners in Asheville. As time went on, the Mission raised funds to aid the families of patients, and a full time administrator was employed. When the changing conditions in the 1930's and 1940's caused the sanatoriums to close, one after the other, the Good Samaritan Mission merged with the Family and Children's Service and, together with the Travelers' Aid joined the United Fund organization.

The prodigious amount of work and planning accomplished by Dr. Campbell in these first twenty years of his ministry was carried out in spite of poor health that plagued him all his life. In August, 1896, because of his weakened condition, the Session granted him an eight weeks' vacation and presented him with a fund contributed by grateful church members so that he might have a trip abroad as a "health proposition for recuperation." He was given the assurance that the Session would secure supply ministers during his absence without dipping into the Deacons' Fund. Several times in these years his annual four weeks' vacation had to be extended by two or four weeks. During two of these summers, separated by several years, the pulpit was filled by Dr. A. D. McClure. In the second of these, the McClure family included a toddler of some 15 months. That child became the Dr. Robert E. McClure, who for 25 years served the Asheville Presbytery as its executive secretary. For 13 of those years his headquarters were in the little building that had served Dr. Campbell as an office. Dr. Campbell was always welcomed back to the pulpit by a congregation grateful for his recovery, and their gratitude was shown by raises in his salary. He had answered the call to the First Church for a salary of \$1,200 a year. By 1895 it had been raised to \$1,800, then later to \$2,000 and in 1902 he was receiving \$2,100. The following year it was raised to \$2,400 and in 1912 it was raised to \$2,725.

At the end of 1912 the congregation numbered 640 and in that year the total contributions of the church amounted to \$12,889. On December 12, Dr. Campbell's birthday and the completion of his twenty years of service to the church, the city and the presbytery were observed with fitting ceremonies. Elder S. D. Holt, in a speech of appreciation, presented Dr. Campbell with a gold watch and chain and presented Mrs. Campbell,

who through the years had endeared herself to the congregation, with a diamond pendant. Then Colonel Robert Bingham gave an address, summarizing the pastor's work and expressing the love and respect with which church members and the community regarded him. Following are some excerpts from that address:

"Asheville is largely composed of people who were born elsewhere. Members have been received into the Asheville Presbyterian Church by letter from as many as ten states in three months . . . Members of this church have been dismissed to as many as seven states in a single quarter; and probably two thirds of the states in the Union have been represented on our church roll during the last twenty years . . .

"Dr. Campbell has been here for twenty years and has grown steadily in the estimation of his own church, of the other churches, and in the estimation of the community at large, and he has become so influential, not only in religious matters but also in all civic questions, that some people have called him the leading citizen of Asheville. In the pulpit he is both a preacher and a teacher. He illuminates the Scriptures; . . . he is mighty in the Scriptures, clear, strong, orthodox, evangelical, tender, and effective. . . . His manner in the pulpit, or rather the absence of manner, or at least of anything approaching mannerism is notable. . . . He seems entirely unconscious of himself in the pulpit, but deeply conscious of his message, which he delivers directly from God to the people. . . . Dr. Campbell is a Christian knight, pure in life and thought, without fear and without reproach." ¹

Light And Shadows

*"To everything there is a season,
and a time for every purpose under the heaven."*

ECCLESIASTES 3:1

THE OPTIMISM AND PROSPERITY that marked the first decade of the twentieth century continued, yearly bringing more people making their homes in Asheville and bringing more visitors coming for the summer months. Every train also brought an increasing number of men and women seeking to regain their health in the mountains, for until the late 1930's Asheville was the health center of eastern United States. After its opening in 1913, the Grove Park Inn attracted wealthy Americans wanting luxury accommodations. Over the years those registering at the Inn included such prominent people as Henry Ford and his summer companions — Harvey S. Firestone, Thomas A. Edison, and Charles M. Schwab. Presidents of the United States also found a vacation at Grove Park Inn a relaxing experience. Among those coming were President Herbert Hoover, President William Howard Taft, and President Franklin D. Roosevelt, while President Woodrow Wilson one summer occupied a stone cottage on the Inn grounds as a second White House. This same cottage was later occupied by General Dwight D. Eisenhower after his return from Europe. For some years William Jennings Bryan maintained a home in Asheville.

The optimism was strengthened by the long overdue reforms accomplished under Governor Craig's Program for Progress. The state's first child labor law was passed and the school system was vastly improved by a compulsory school attendance law, a six months term, a uniform certification of teachers, a widened curriculum, and the standardization of elementary schools for Negroes. Improvements in farming methods gradually spread through the area with diversification of crops and the

beginning of dairying. The new prosperity of the farmers was reflected in the prosperity of Asheville. In addition, industries were slowly multiplying in the mountains as Governor Craig's good roads program got under way. In 1915 Asheville adopted the commission form of government, with James E. Rankin as mayor and James G. Stikeleather and D. Hiden Ramsey as commissioners. In 1917 the city limits were extended to include West Asheville.

In this second decade of the twentieth century a wide variety of entertainment was offered for the pleasure of citizens and summer visitors. Movie houses attracted townspeople and sojourners, and in the winter months the Grand Opera House offered the finest artists in the nation and later, beginning with 1924, it offered a summer grand opera season under the direction of the San Carlos Opera Company of Cincinnati. Outstanding among the attractions offered at the Opera House in these years were the Ziegfeld's Follies with Ruth St. Denis and Ted Shawn. Of a less professional nature were the band concerts held during the summer at Riverside Park, facing the French Broad River. This Park was extremely popular and every evening found the streetcars filled with passengers going to the concert and to enjoy the other forms of entertainment offered there. With its business and industries, its sanatoriums and boarding houses and hotels, its civic and social organizations, its entertainment offerings, and its planning for future development, Asheville was a bustling, growing city. Both its growth and its optimism were reflected in the growth and activities of the First Presbyterian Church.

Although the Sunday School quarters had been enlarged in 1906, nine years later the space was inadequate for the increasing enrollment. Thus in 1915 another building program was undertaken. It included enlarging both the Sunday School area and the sanctuary. The plans for the work were drawn up by William J. East, an architect, and the contract was let to the McDowell and Patton Company. The Building Committee was made up of three members—J. H. McConnell, T. S. Morrison, and F. E. Mitchell, while George Wright, P. R. Allen, Colonel D. M. Hodges, and D. S. Watson served on the Finance Committee. The Sunday School auditorium was enlarged by extending the east wall, and an upper floor balcony opened into added classrooms. When completed, the Sunday School annex was a building 60 feet wide—as wide as the entire length of the church erected in 1839—and 160 feet long, with two stories in the rear. It had 32 classrooms. Even this did not allow for much future increase in enrollment since the School in 1915 had 27 classes. The work in this annex was completed for use by December 5, and on December 30, a housewarming was held, attended by most of the congregation.

The sanctuary was enlarged by the addition of the south transept, giving it the present floor plan of a cross. The size of the choir stall was increased and improvements were made in the heating and lighting systems. Then the sanctuary was redecorated. The side walls were painted a dark cream color and the ceiling white. New aisle carpets and pew cushions in green made a pleasant contrast. The work here followed the work in the Sunday School annex so that it was not ready for use until January, 1916. The first service held in it was on January 30, when Dr. Campbell preached on the subject, "The Enlargement That is Worthwhile." This was the sixth building project carried out since a group of earnest Presbyterians began a movement for a church on Church Street. That structure was completed in 1841. In 1877 the building and its entire interior were altered so that it could face Church Street. In 1884-85 that first building was demolished and replaced by a larger one of Gothic design. In 1890 the sanctuary in that five year old church was enlarged and elaborately redecorated, with a pipe organ installed. In 1901 a Sunday School annex was constructed and the sanctuary enlarged by extending the balcony and adding the north transept. In 1906 a second story was added to the south side of the Sunday School annex. Now, in 1915, both pattern of enlarging the physical plant tells its story of the church's steady growth in membership and of its efforts to meet the types of service needed in a rapidly growing city and in years of equally rapid economic and cultural changes.

Two years earlier—in 1913—two events took place that affected the First Church at the time and that have continued to do so. One of these was the hiring of an assistant to the pastor. Mrs. John T. Dunlop, who was employed for \$65 a month, became the first of a long succession of paid workers at the First Church. She was Dr. Campbell's secretary, but she also worked with the young people and with every church organization, besides visiting the sick and needy and the bereaved. For ten years she was truly "all things to all people," serving in whatever capacity she was at the time needed. This year of 1913, then, marks the beginning of a church staff at Asheville's Presbyterian Church.

The second event of this year occurred at the Synod of North Carolina, meeting in Greensboro in October. This meeting had special significance since it marked the 100th anniversary of the formation of the Synod. One of the addresses was delivered by Dr. Campbell, who spoke on "The Last Fifty Years." He commended the Synod for its policy of erecting new presbyteries through which the Synod's Home Missions could function. This policy of extending home mission work by breaking into smaller units close to the needy areas, he declared, should also be

carried out on the synod level, and he proposed that the Synod of North Carolina approve an overture to the General Assembly asking for the creation of a new synod to be composed of the mountain areas in the Synods of North Carolina, Virginia, Kentucky, and Tennessee. The arguments put forth for this overture were that through such a synod the mission work in the mountains could be unified, that representation at synod meetings would be increased by the shorter distances representatives had to travel, that the cause of home missions would be greatly strengthened, and that such a synod would increase the mission work in the Church at large. "Why should not this venerable body," he asked, "signalize the beginning of the second century of its life by requesting the other Synods having mountain mission fields to unite with it in appointing a joint committee to investigate this question and report the results as the basis for future action?"¹

As a result of this address, the Synod appointed a committee of three to get the reaction to the proposed overture from the other Synods concerned. Only the Synod of Tennessee responded favorably. However, representatives of the Synod of North Carolina and the Synod of Tennessee met at Montreat in 1914 and agreed unanimously on the need of the new synod. Dr. Campbell and Dr. C. C. Carson of Bristol, Tennessee, were then commissioned to argue the case before the synods. So well did these two men carry out their mission that the synods voted favorably on the overture and it was sent to the General Assembly, meeting at Newport News, Virginia, in May, 1915. The Assembly approved the overture, and the organizational meeting of the Synod of Appalachia was held in the First Presbyterian Church in Bristol, Tennessee, on November 2, 1915, with Dr. Campbell preaching the opening sermon. The new Synod was made up of four presbyteries, including Asheville Presbytery. Dr. Campbell was made general chairman of the Synod's Work Committee. In 1915 the new Synod had 161 churches, 84 ministers, and contributed a total of \$216,789. Of that amount, \$75,982 went to benevolent causes. By 1967 the Synod had 231 churches, 209 ministers and received a total of \$5,724,754. Of this amount, \$1,275,641 went to benevolent causes. During this period of 52 years the Sunday School enrollment increased from 4,726 to 27,274. The Synod of Appalachia has ranked high in growth and for many years has led the General Assembly in per capita giving to the Church, especially in benevolences.

An event of historical importance to the First Church took place in September, 1914, when Mrs. Archibald Davis of Atlanta, Georgia, chairman of the Woman's Council of the newly authorized Woman's Auxiliary, met with the women of Asheville Church and explained the purpose and organization of the Auxiliary and how it would operate on the local level.

Since before the Civil War, women had organized into local groups for specific tasks and purposes. There were "Female Bible Societies," "Female Tract Societies," "Female Missionary Societies," and many others. In time the word "Ladies" took the place of the word "Female," and before the turn of the century Ladies' Aid Societies were formed, concerned with the local church, its needs and equipment, and its service to others. The Missionary Societies continued, for the church women were always deeply interested in missions. Almost every church by 1900 had one or more of these societies and some churches, like the Asheville Church, were sponsoring similar young people's societies. But these groups had no unified organization or program throughout the Church at large and they kept no permanent records of their activities.

For some years small groups of women in various presbyteries worked toward a church-wide organization for women. There was much opposition, and a small pamphlet was published and circulated. It was called "The Nots" and was written primarily to reassure the men of the church that the women were not aspiring to an independent Assembly Woman's Committee. So, among other things, the pamphlet said:

We are not asking more authority.

We are not asking the handling of funds.

We are not asking the creation of any new agency.

We are asking more efficiency through better organization and closer the union of our forces. ²

By 1912 the movement for a general organization had resulted in overtures from the Synod of Missouri and from four presbyteries, and these went to the General Assembly, which that year met at Bristol, Tennessee. There on the afternoon of the May 20th session of that body the recommendation of the Standing Committee was presented to the commissioners. In part it said:

"That the four Executive Committees be directed to select a woman possessing suitable gifts, who under their direction shall give her whole time to the work of organizing our women into Synodical and Presbyterial Unions, and local Societies under control of Synods, Presbyteries, and Sessions, respectively; co-ordinating Women's and Young People's Societies as now organized; stimulating interest by gathering and disseminating needed information in order that this mighty auxiliary in our Church's life and growth may become even more fruitful of good than in the past." ³

Mrs. W. C. Winsborough later described her feelings and those of the other workers for this cause who were present at the Assembly meeting. "The Moderator, Dr. T. S. Clyde, called for any discussion. We gripped the edge of the seat and awaited the expected blasts of opposition. To our amazement there was a great silence. . . . When the vote

was taken, we heard no audible dissenting voice. Never shall we forget the music of Dr. Clyde's voice as the gavel fell on the pulpit and he called out 'Carried' " ⁴

At a meeting of the executive secretaries of the Assembly's four Committees with a group of women, later to be called the Woman's Council, at Montreat in August, the organization was set up and officially named The Woman's Auxiliary of the Presbyterian Church, U. S. Mrs. Hallie Paxson Winsborough, who had been one of the promoters of the movement, was chosen to lead it. It was unthinkable in 1912 that a woman should be an executive secretary or that there should be a Woman's Committee in the Presbyterian Church. Accordingly, Mrs. Winsborough was called superintendent and the Auxiliary work was placed under an Advisory Committee made up of the executive secretaries of the four Committees of the Assembly. Each year Mrs. Winsborough submitted a report of the Auxiliary to the General Assembly, whose meetings she attended. But it was also unthinkable that a woman should address the Church's highest Court, and her report was read to that body by a member of the Advisory Committee. It is interesting to note that it was Dr. Campbell of Asheville's First Church who broke the barrier of silence for the women of the church. In 1923 a recommendation came before the Assembly that, if approved, would have "thrown the budget of the Auxiliary into chaos." When the time came for discussion, Dr. Campbell, a commissioner, arose and said to the astonished Assembly, "Mr. Moderator, we have right here the Secretary of Women's work. I suggest that we hear what she has to say about this matter." ⁵ Dr. Harris E. Kirk, Moderator, took this bomb shell in his stride and turning to Mrs. Winsborough, he said, "Madam Secretary, may we hear from you?" Thus Mrs. Winsborough became the first woman in the history of the Presbyterian Church, U. S. to speak before a General Assembly. She spoke against the recommendation and in behalf of all women of the Church.

The first two years of the existence of the Woman's Auxiliary were years of organizing and of informing the local church women. Nearly 2,000 local societies were being replaced by the new Auxiliary, and a program comprehensive enough to cover the functions of all had to be worked out and offered to local church women. The program that developed was called "The Standard of Excellence" and it stressed prayer circles, mission study classes, and Bible study. In 1914 the headquarters of the organization moved from Kansas City, Missouri, to Atlanta, Georgia, and gradually presbyterials were organized. Many churches adopted the circle plan under which the women had one general meeting each month and one meeting of the small group into which it was divided. This system was made official in 1919.

The Auxiliary was organized at First Church either during the visit of Mrs. Davis or shortly afterward, and the report for the year ending October, 1915, showed a membership of 81 and a total contribution of \$51.50. However, 106 church women attended an evening reception given that month by the newly organized Business Women's Circle, and by October, 1916, there were 413 members and the total contribution amounted to \$2,041, while a record of 2,576 visits had been made. In 1921 a Girls' Auxiliary was formed. Over its 55 years of existence, the Woman's Auxiliary—after 1948 by action of the General Assembly called The Women of the Church—has enriched every avenue of church activity and service and has contributed time, talent, and money to projects within the church, to Home and Foreign Missions, and to community and world-wide needs. It has stressed Bible study, prayer, and Mission study, and has become familiar with the Benevolent Causes of the Presbyterian Church. Through the programs offered by the Department of Women's Work, which after 1949 became the Board of Women's Work, the women members of the congregation have become the church's members best informed on the total work and activities of the Presbyterian Church, U. S.

Each year brought opportunities for wider church service. In March, 1915, Elder J. M. McConnell suggested to the Session that the church purchase a lot at Montreat and improve it. The suggestion was deferred to a joint meeting of the Session and the Diaconate. Following a favorable vote in that meeting, a lot 70 by 123 feet, was purchased from the Westminster School. The deed is dated June 29, 1915. The purpose envisioned by the officers was to have a camp that would be available free of charge to returning missionaries attending conferences at Montreat. When not thus in use, it could serve church groups as a place for retreats or for those attending activities at Montreat. The lot was partially cleared of underbrush and a platform built that served as a floor for a tent and later for the building that was constructed, largely through the efforts of the church women. It was named the Sally Campbell Camp in honor of Mrs. R. F. Campbell. In 1916 its care and management, together with the care and management of the Church House, were assigned to the Woman's Auxiliary. Rules and regulations governing the use of the Camp were then drawn up and approved by the Session. Parties desiring the use of it were to file written requests, stating the number of persons and the length of their stay. A small per capita fee was to be charged. All parties were to be chaperoned. The Camp was to be left in good condition. A committee appointed by the Woman's Auxiliary was to have full charge of the Camp. Similar rules were drawn up to govern the use of the Church House by groups or organizations. They were to be required to get per-

mission from a committee of three—one elder, one deacon, and one member of the Woman's Auxiliary. The committee of the Woman's Auxiliary having charge of Sally Campbell Camp appointed one or two hostesses for each summer, when the Camp was in continuous use by women attending conferences. Among those who served in that capacity were Mr. and Mrs. Axson, the Misses Laura and Julia Tennent, Mrs. Thomas Osborne, Mrs. Sam Huddleston, Miss Nan Erwin, and Mrs. John Miller. In 1925 accommodations for men were added to the building.

One of the most fruitful projects of the First Church in this decade was its decisive part in the establishment of a Presbyterian Church in West Asheville.. Several Presbyterian families were located in the area and a Sunday School was opened in 1913. It met in a vacant store building and was conducted by the Reverend Mr. P. P. Winn. The need of a church in West Asheville was strongly stressed by Dr. Campbell, and in 1916 a group of 41 members of First Church was dismissed to form the nucleus of the new congregation. Dr. H. D. Bedinger was that year sent by the Asheville Presbytery to complete the organization, and on October 29, 1916, the West Asheville Presbyterian Church was officially formed. The First Church gave a cabinet organ and some chairs to the new congregation and contributed \$1527 toward the building erected at the corner of Haywood Road and Virginia Avenue. In addition, T. S. Morrison of First Church gave \$1000 toward that building fund. Through special contributions, donations, and one year through a "Ten Cent Drive," the First Church continued to give financial support until the new church became self-supporting. So it was that in 1916 the First Church had another "Daughter Church," which since its organization has been a church of out-going service to its community. Its steady growth in membership led to the organization in 1943 of the Malvern Hills Church. Thus the work of the First Church has multiplied over the years and has been a continuing witness for Christ.

Suddenly and without warning on July 16, 1916, disaster struck the Blue Ridge counties, bringing widespread devastation, loss of property, and the loss of 29 lives. Masses of gray, leaden clouds that extended the length of North Carolina's Blue Ridge swept in from a coastal storm and meeting the cool mountain air, unleashed their gathered waters and sent a deluge of unprecedented fury upon the land. The storm reached its height at Altapass on the crest of the mountains, where 22 inches of rain fell in 24 hours. But unbelievable amounts fell all along the range in which rivers rise to flow east and to flow west. So streams and their tributaries on both sides of this divide became churning torrents that swept over their banks to rampage through the fertile valleys, tearing down bridges, washing out roads and railroads, and carrying

before their swirling waters uprooted trees, lush growing crops, buildings, live stock, even the soil itself.

In the Asheville area the Swannanoa and French Broad Rivers were further swollen by waters that burst the dams at two lakes in Henderson County. The village of Biltmore was completely inundated as the waters swept across and beyond the town. Warehouses, freight yards, in fact, all structures along the Swannanoa and French Broad Rivers, were victims of flood. People were rescued from roof tops and trees, and the guests at the Glen Rock Hotel, a popular hotel of the period, were rescued from second story windows. Six people lost their lives in Asheville, and the town suffered a property loss of more than \$3,000,000. Electric, telegraph, and mail services were cut off, and the town and surrounding countryside were isolated from the rest of the world. Governor Craig declared the stricken region a disaster area and contributions were collected throughout the state and sent to the relief stations set up in the various counties. Asheville made no claim on these funds, for its citizens contributed money for the relief of its flood sufferers. Among both the contributors and the refugees were members of the First Presbyterian Church, and many members took part in relief work that had to be carried on for some time. In a report to the Session, covering her work in April, May, and July, Mrs. Dunlop, who had been on vacation in June, stated that she had worked with Miss Weaver in caring for the food sufferers and had visited all those belonging to the church. Dr. Campbell was at this time on vacation.

In the summer of the following year, tragedy struck the home of Dr. Campbell. On August 20, 1917, Mrs. Sarah Ruffner Campbell died and the church members joined their pastor in mourning the loss of one so ably fitted to be a helpmate of a minister and so sincerely beloved by the congregation. Asheville, too, felt the grief of its honored citizen and from leaders in the city and throughout the state and from church leaders in the presbytery, the synod, and the General Assembly came expressions of heart-felt sympathy to a man they knew and respected and loved. The church overflowed with those who came to pay their last respects to her who had gone Home to her Lord and Saviour. A few days later the Session voted to give Dr. Campbell a vacation until October 1 and to arrange for all services during his absence. He gratefully accepted this thoughtful gift. The following memorial, written by a Session committee, was published in the *Christian Observer* and *The Presbyterian Standard*.

MRS. ROBERT F. CAMPBELL

"Mrs. Robert F. Campbell, wife of Rev. R. F. Campbell, D.D.,

pastor of the First Presbyterian Church, Asheville, N. C., died at their home in Asheville on August 20, 1917, following an illness of several years, borne with a cheerful fortitude that will never be forgotten by the many friends and acquaintances whose privilege it was to know and love her. For nearly a quarter of a century Mrs. Campbell's joyous spirit, ready sympathy, unfailing tact and unselfish service for others have endeared her to the people of Asheville.

"When Dr. Campbell assumed the pastorate of the First Church, Asheville, his parishners were at once awakened to the unusual qualities of the wife and help-meet who took her place in every active field of church work. As she was the center of the home, she was also the center of the life and service of the congregation, for hers was that rare charm that results from complete lack of self thought; from insight into the natures and needs of those with whom she came in contact combined with a happy radiance and responsiveness of spirit that, in later years, trial could not daunt, bereavement dim nor sorrow and physical agony destroy.

"Sally Montgomery Ruffner was born in Harrisonburg, Va., the daughter of the late distinguished Dr. W. H. Ruffner and Mrs. Ruffner. Her school days were spent in Lexington, and her musical education was completed in Boston. In 1885 she married Dr. Robert F. Campbell and their first pastorate was in Davidson, N. C. They came to Asheville in 1892, and Mrs. Campbell took upon her shoulders a very large part in the social duties of the congregation, a work for which she was unusually well equipped.

"Mrs. Campbell is survived by her husband and one son, Ruffner Campbell."

By spring Dr. Campbell was overwhelmed by the loneliness of his home since his son Ruffner was in the Navy, and he was weakened by illness. So in a mood of despondency over what he felt was his inability to accomplish what a pastor should, he submitted his resignation to the Session in a letter dated April 6, 1918. News of this resignation became known throughout the town and a storm of protest arose. At the congregational meeting that was called Dr. J. F. Ramsay, Clerk of the Session, read first a letter from Dr. Campbell to the congregation dated April 14. It asked that the members join him in requesting presbytery to dissolve his relationship with the Asheville Church and stated his reasons for this request. He was physically unable, he said, to do the pastoral calling the church had a right to expect from its minister, and he felt he had failed in enlisting a large part of the membership in the work of the church. As evidence of his failure he listed these

conditions: many members attended church services irregularly; some of them did not come even to the communion services; some members financially able to do so did not contribute to the support of the church and its work; prayer meetings were neglected; and the Sabbath School continuously suffered from lack of teachers; and, he concluded, "I have failed to arouse them." Then Dr. Ramsay read the letter of resignation dated April 6 and followed it by reading this letter received by the Session:

Letter to the Officers and Members of the First Presbyterian Church:

"We, the ministers of Asheville, in meeting assembled, unanimously petition you to do all you can to keep our friend and co-worker, Rev. Dr. R. F. Campbell, from feeling that the time has come when he should resign his pastoral connection with you and let another take his place For the past ten years at least he has been generally recognized as the Parson or First Citizen of our city. We cannot spare Dr. Campbell from our midst. . . .

The Ministerial Association of Asheville
Willis G. Clark, Committeeman

Then came the reading of this resolution from the Rector of Trinity Church and the Vestrymen: "Believing as we sincerely do, that the splendid influence of Dr. Campbell's keen intellect, sound judgment, public spirit, fine Christian character and beautifully consistent life extend beyond the bounds of his own congregation and has made him our foremost citizen, we feel that his departure at this time would be a deplorable loss to the city."

The congregation moved not to accept his resignation and to appoint a committee of six to confer with him and to take him a resolution prepared by George H. Wright, C. H. Honess, and T. S. Morrison. This resolution, approved by the congregation, was presented to Dr. Campbell:

"Be it resolved, by the officers and members of the First Presbyterian Church of Asheville, North Carolina, that the dissolution of the pastoral relation between our present pastor and this church would be a most serious loss, not only to this church, but to the community and to the cause of Presbyterianism in Asheville Presbytery and the Synod of Appalachia.

"We earnestly request our pastor to reconsider the action he has taken and refrain from asking the Presbytery of Asheville to dissolve the pastoral relations existing between him and this church, in which request we respectfully decline to unite with him at this time."⁶

The congregation then, in remorse, passed a series of resolutions, promising more nearly to live up to their commitments as Christians and as church members. In view of the protests his resignation had aroused,

Dr. Campbell withdrew his request and rededicated himself to his ministry in Asheville. Shortly after this, as he came to conduct the Wednesday evening prayer meeting, he saw such a crowd moving in the direction of the church that he felt, he later said, there must surely be a fire on Church Street.

Newspapers published in Asheville and those brought in by the trains the last of June, 1914, carried small news stories of the assassination of Austria-Hungary's heir to the throne, Archduke Francis Ferdinand, while he was on a visit to Sarajevo, Bosnia. Those taking the time to read the accounts little dreamed that this distant event could or would affect them or their city. But this murder flared into a war of such widespread proportions that it was rightly termed a World War. After two American ships had been torpedoed and sunk by the Germans in two months' time, President Wilson asked Congress on April 2, 1917, "to declare the present course of Germany to be in fact nothing less than war against the government of the United States," and Congress four days later passed a war resolution.

Once again Asheville saw its young men leave for battle, this time on foreign fields. But there was no forming of volunteer units, although many men wanted to do so, and a few Asheville men had earlier gone into the military service of England and France. In 1917 Boards set up under the Selective Service Act called men to register and sent them into service. Manned by unpaid local men, these County Boards were also the units for carrying out the work of the state food and fuel administrators. A Red Cross unit was set up in Asheville as was a Defense unit. While Asheville's young men reported to training camps, many of its doctors and nurses offered their services. Asheville citizens adjusted to wartime life by eating their weekly meatless and wheatless meals, by saving fuel, by cultivating Victory gardens, by purchasing Liberty Bonds and Thrift Stamps, and by spending a part of their days in Red Cross work or drives, in raising money for various welfare organizations, and in taking part in Bond drives. Non-war industries in the area shortened their operation time to conserve fuel, while others turned out war or war-related products. The Government took over Kenilworth Inn as a hospital and bought a tract of land east of Asheville, where it erected a Veterans' Hospital. Imported goods disappeared from the store shelves, and the lack of German chemicals soon became evident in the American substitutes.

In all these war efforts the pastor and members of the First Presbyterian Church were involved. Its young men disappeared from the Sunday services and in January, 1918, a service flag carrying 116 names was placed at the front of the sanctuary. A committee was appointed

to hand out to soldiers on the streets Church Bulletins stamped with various forms of welcome. The roll of enlisted men was from time to time printed in the Bulletins, and Bulletins were sent to the men in camps and overseas. Many members also wrote personal letters. As a church member and as the secretary of the Y.M.C.A., Ed Brown wrote to all the church enlisted men. Early in 1917 Dr. Campbell wrote to Josephus Daniels, Secretary of Navy, asking what he could do in a practical way as a patriotic citizen and minister in connection with the war effort. The answer he received was to do all he could to keep up the public morale, to work with and through the Red Cross, to promote patriotic organizations, to continue his work on the executive committee of the Civilian Relief Department of the Red Cross, and as he had the time and energy, to address groups on behalf of Liberty Bonds. During the war years Dr. Campbell carried out these suggestions and encouraged his people and the townspeople to exert their efforts toward relief work. In addition, he and Mrs. Dunlop and several of the church members visited in homes saddened by anxiety, in homes suffering financially from the absence of the breadwinners, and in homes where gold stars appeared in the windows. Perhaps the church had never before worked so fully as one unit as it did during those trying and anxious and busy days of the First World War.

The extremely cold and stormy winter of 1918-19 brought added suffering, and greatly intensified the need of local relief work. But the climax of suffering on the home front during these war years came when influenza swept across the nation, sparing no town or rural community or training camp. Since there was a shortage of doctors and nurses, the disease, which at that time had no known remedy, resulted in widespread sickness and a deplorable loss of life. Scarcely an Asheville family escaped illness and many mourned the death of a loved one. All meetings in Asheville were canceled, including those in churches and schools. The First Church had no services or Sunday School until the epidemic was over. Dr. Campbell's days were lengthened and saddened by the many visits he made in the wake of this epidemic.

Then in November, 1918, came the news of the armistice, and Asheville church bells and city fire sirens, in fact, all things capable of producing a clamor, sent their voices to echo and re-echo through the town. When the soldiers returned the following spring, Asheville celebrated with parades and reviews and speeches. All speakers paid just tribute to these men who had played their parts, as everyone firmly believed, in making "the world safe for Democracy." Asheville men had seen service in many European sectors. Some had been in the Eighty-First Division, known as the Wildcat Division, with the motto "Wildcats never quit —

they win." Others had been members of the Thirtieth Division, famous as the Old Hickory Division, and in some of the fiercest fighting of the war had helped to break the Hindenberg Line. Others had been in still other units. Individual acts of heroism and outstanding service beyond the call of duty were recognized by their country's Congressional Medal of Honor and the Distinguished Service Cross. Some had been decorated by the French Croix de Guerre. But not all the Asheville men returned to the hills. In Flanders Fields, in Chateau Thierry, and in far-flung battle spots of Europe simple white crosses marked the resting places of those who laid down their lives that others might have freedom. But the anxious years of the war were over and Asheville hoped for peace and prosperity.

In spite of the anxiety and sorrow of this second decade of the twentieth century, the work of the church went forward and both the Sunday School and the church membership increased and their services expanded. Sunday School teachers in 1913 took advantage of a teachers' training course offered at the Y.M.C.A., a course that was reflected in their work. In 1916 a class of 48 from the Sunday School were received into the membership of the church. The following year George Wright, as superintendent, reorganized the primary and junior departments, setting up divisions in each with a superintendent over each division. By 1919 there were 65 teachers and officers and an enrollment of 645, which included 270 in the Home Department. Mr. Wright, because of the pressure of his business, found it necessary to resign as superintendent and, because of ill health, J. H. McConnell, who succeeded him, also resigned. Dr. J. F. Ramsay, then served on a temporary basis, and in 1920 Professor C. T. Carr was hired as superintendent of the Sunday School at a salary of \$35 per month, with the understanding that the plans of the church were to employ a full time person who would take over the Sunday School and do other church work.

Several events taking place within the church during this decade are of present day interest. The concern over the moral conditions of the town led the Session to draw up a resolution of protest against the holding of Sunday concerts, and a Session committee visited the owner of a building where such a public concert was scheduled for Sunday afternoon. A resolution was also drawn up against Sunday labor being used in connection with construction work in progress in Kenilworth and at Azalea. But the Session continued its policy of allowing other church groups or religious organizations the use of its facilities. So in 1914 the Congregationalists held their services for a time in the Church House. In February of 1916 the Y.W.C.A. was granted permission to hold its evening Jubilee Celebration in the sanctuary with the Negro women attending it allowed

the use of the balcony. In 1916 the Asheville Presbytery met in the sanctuary and the delegates were entertained in the homes of members. During these years, in order to keep the church members informed of the work carried on in the presbytery and the synod, representatives returning from their meetings often gave their reports to the congregation.

Of special interest in 1916 was the ordination of officers. During the solemn ceremony Dr. Campbell placed his hand on the head of his son, Ruffner, who was being ordained as a deacon. W. T. Taylor, just previously ordained as an elder, placed his hand on the head of his son, J. B. Taylor, who was assuming the office of deacon he had just vacated.

Near the end of this decade honors came to Dr. Campbell and to his Assistant, Mrs. Dunlop. Because of his deep interest in a Pan-Presbyterian organization, expressed some years before, Dr. Campbell was invited to attend the meeting of a Committee of Conference on the Federation of the Presbyterian and Reform Churches, which was holding its session in Pittsburgh, Pennsylvania. In 1920 Mrs. Dunlop received a distinct honor. Since 1913 she served both the church and the community with tireless enthusiasm. The report covering three months of 1916 which she submitted to the Session is typical of the service she rendered. The report showed that in those three months she had made 669 visits, had attended all church services, night and morning, and all prayer meetings except one when she was prevented by a severe storm. She had entertained members attending the Asheville Presbytery during its meeting in Asheville and had gone to Presbyterial as a delegate from the Woman's Auxiliary. She had attended all the evening meetings of the Business Women's Circle and all the meetings of the Missionary Society. She had received from a stranger whom she had been able to help 10 hymnals for the church. She had assisted Miss Weaver in caring for the flood victims, visiting all who were members of the church, and had visited Presbyterian families in times of sickness or death and all those having members in the English or French forces. She had been selected to the Board of the Lindley Home and had visited it. Now, in 1920, she richly deserved the honor that came to her when she was elected as a delegate to the World's International Sunday School Convention meeting in Japan. The Session, in recognition of her work and this honor, granted her a three months' vacation with pay, which at that time amounted to \$225.

A happy event of this decade was the marriage of Dr. Campbell to Miss Julia T. Berryman of Shelbyville, Kentucky, on June 18, 1919. This marriage proved a blessing to Dr. Campbell and to the First Presbyterian Church, in which Mrs. Campbell served in many capacities and in which she was respected and loved. On January 10, 1921, their only son, Robert F. Campbell, was born.

Ripened Fields

*"Lift up your eyes and look on the fields;
for they are white already to harvest."*

JOHN 4:35

AFTER THE FIRST WORLD WAR and as the nation returned to normal conditions and as good roads were assured through a state bond issue of \$50,000,000, Western North Carolina again entered a period of prosperity. Credit was easy and business expanded. Luxuries resulting from war time research came onto the markets and installment purchasing made them available to all people. Plans for developing the area as a recreational center and summer retreat for vacationists multiplied and flourished. Men with faith in the future went into the real estate business, and Asheville became a "boom" town. Residential sections both inside and outside the city were laid out and the price of real estate rose sharply. Property on Pack Square brought \$8,150 per front foot. The entire Square was a part of the 21 acres for which John Burton in 1794 had paid 31 pounds. An influx of new residents resulted in the opening of new streets in every direction and the unprecedented construction of dwellings. Asheville, which in 1920 had a population of 28,504, by 1930 had a population of 50,193, an average yearly increase of more than 2000 people. Asheville during these years was taking on a new appearance.

In 1921 E. W. Grove bought the Battery Park Hotel and by 1924 had not only demolished the famous inn which had been the social center of the town in the 1890's, but had actually carted away, load by load, the very hill on which it had stood. Many Ashevilleans of the older generation sorrowfully watched the town's western fortification during the Civil War disappear to fill a ravine and thus give the city another street, Coxe Avenue. All that was left was the name Battery

applied to the new hotel and to the street. Later Grove constructed the Arcade building, designed for and used as a shopping center until the Second World War, when the Federal Government took it over and later purchased it from the Grove heirs. Among the other new buildings constructed in this period were the Lee Edwards High School, today called the Asheville High School, the Jackson building — the town's first skyscraper — a new courthouse, and a new postoffice, with the site of the old one converted into Pritchard Park. Beaucatcher tunnel and the McDowell Street viaduct were completed in these years, giving at that time easy access to the city. Street cars were replaced with buses, and the old tracks removed. Golf courses and clubs were developed and the city limits were extended. In 1927 the Enka Corporation purchased a tract of land in Hominy Valley for a rayon plant, which was later expanded and then enlarged by the addition of a nylon division. Other industries followed, establishing factories in or near Asheville, and in 1928 a site was selected for an airport.

The rapid changes and growth in Asheville brought changes and steady growth to the First Presbyterian Church and opened challenging fields of Christian ministry. With the growth and the challenges came the need of a larger church staff. In 1922 the Church was fortunate in securing Randolph Keith Axson, a cousin of the first Mrs. Woodrow Wilson, as a lay assistant to the pastor. He assumed his work in October and, in addition to his other duties, in March of the following year became superintendent of the Sunday School. He was in fact if not in title a director of Religious Education. For several summers he and Mrs. Axson also served as host and hostess at Sally Campbell Camp. There, by repairing — even making — furniture and attending to needed work in and around the camp, he made it a more comfortable place for guests than it had ever been. His work at First Church terminated in February, 1929, when he resigned to accept a similar position at the First Presbyterian Church in Charlotte. In early summer of that year the Reverend Mr. Leland N. Edmunds joined the church staff as assistant pastor, the first to hold that position. He accepted the call sent him on condition that he would not be required to be superintendent of the Sunday School. He hoped, as a part of his duties, to establish a mission Sunday School that might lead to the formation of another Presbyterian Church in Asheville.

In 1923, after contributing to every phase of the spiritual life of the church's activities, Mrs. Dunlop, who was moving from Asheville, resigned as assistant to the minister. In February, 1927, the church members mourned her death, and there is today in the church a communion table given by the Woman's Auxiliary as a memorial to her, who so

faithfully served the Church and its Christ. Mrs. Dunlop's position as assistant to the minister was then held by Miss Gertrude White. She was a graduate of a Normal School and a graduate of the General Assembly's School for Lay Workers and had taught for three years before coming to Asheville on July 1, 1924. When she resigned on June 1, 1926, to prepare for her marriage to John W. Irvine on June 30, Dr. Walter L. Lingle, who had been the pulpit speaker for two summers during Dr. Campbell's vacations, recommended a young woman serving as an assistant in the Presbyterian Church at Huntington, West Virginia. Acting upon Dr. Lingle's advice, the Session issued a call to Miss Cornelia Withers Wilds, who joined the staff of First Church for a salary of \$125 per month. She would remain at this church for 30 years. Her first assignment was as a secretary and youth worker, but she early added church visiting to her schedule. Her 1929 report to the Session reveals the many facets of her contributions to the welfare of the church. In it she stated that in 233 days she had made 2171 calls; had attended a total of 279 church services; had made a list of members of the Woman's Auxilliary; had reported 84 new families of Presbyterian faith in Asheville; had sent 328 cards and letters; had prepared the church bulletins; had sent notices and articles to the newspapers; and had worked on the religious census being taken. In 1930 she was relieved of her secretarial work in order to have more time for her church visiting and although she did whatever was needed in any department of church work, her official title after 1930 was church visitor.

In 1926 the officers of the church and the minister made a thorough study of church conditions and passed this resolution on June 6: "Resolved, that it is the sense of the officers that this church has reached a size which experience shows is close to the maximum for efficient operation, and that plans should be undertaken at once looking to the creation of a Second Presbyterian Church, with such overhauling of the present plant as seems necessary to make it suitable for a church of our present membership." On June 20 Dr. Campbell announced to the congregation the twofold plan resulting from this resolution. The most rapid growth in the history of the church had come, he said, in the first six months of 1926, giving the church a membership of about 1250. The Sunday School enrollment of 1658 was a 50 per cent increase in three years' time. The total contributions for the previous year amounted to \$55,000, more than half of which went to benevolences. In view of its growth, he pointed out that the First Church was fully able to carry a project of establishing another Presbyterian Church in Asheville by sending out a colony as had been done when the two "Daughter Churches" of Ora Street and West Asheville had been formed. At the same time it was

capable of launching a building program that would entail enlarging the Sunday School auditorium and adding 12 classrooms and two assembly rooms and installing a modern heating and ventilating plant and the redecoration of the sanctuary.

These projects did not at that time materialize, and on December 12, 1927, in the sermon he delivered on the occasion of the 35th anniversary of his Asheville pastorate Dr. Campbell strongly urged the formation of another Presbyterian Church in Asheville. "Our church is full; our Sunday School is crowded," he said and he indicated two choices for the solution of the problem facing the church. "We can enlarge the church, but it has been enlarged twice and is an old building. We can build a second church and equip it and send a colony of 200 or 300 members of First Church. The downtown district and the suburbs would then be served. Friendly rivalry would do wonders for the church."¹

After Mr. Edmunds came in June, 1929, the first steps were taken in bringing this dream of another church to reality. His first work was to make a survey of the Kenilworth area and, finding encouragement from 78 residents there, he arranged to open a Sunday School in a vacant cottage. The heads of the Sunday School departments at First Church met with the Kenilworth Worker's Council, which he had set up, to help in organizing the departmental work to be done in the new School. Some of the teachers were members of the First Church, which supplied the needed equipment and the literature. By the following year Mr. Edmunds was holding occasional church services at the Inn at Kenilworth. His report to the Session, covering his activities from January 1, 1930, to June 6, 1930, shows the busy schedule he followed during his years as assistant pastor at First Church. During that six month period he made 188 calls; he preached at First Church 8 times, at Kenilworth, 14 times, at Possum Hollow, 4 times, and one time each at the Blue Ridge-Lee School for Boys, Asheville Presbyterial, and Ivy; he gathered the teachers each Sunday, taking them to the Kenilworth Sunday School, where he served as superintendent; as director of youth work at the First Church, he supervised the two youth group meetings and was planning to have four such groups covering ages 9 to 24; he served as clerk for the Presbytery Commission at the Ora Street Church; and on July 1 would assume the duties of superintendent of the Sunday School at the First Church. In October of the next year he was given permission by the Session to have a photograph made of the First Church Sunday School.

With this groundwork laid, the Kenilworth area was ready for a church, and in September, 1933, the Asheville Presbytery appointed a commission made up of Dr. Campbell, chairman of the Home Mission Committee of the Presbytery; the Reverend Mr. R. P. Smith, the Presby-

tery's Superintendent of Home Missions; and Dr. H. B. Dendy, to select a minister to serve as the Presbytery's church extension worker in the Kenilworth area. The Reverend Mr. Paul N. Gresham, at that time pastor of the First Presbyterian Church in Savannah, Georgia, was chosen. By spring of 1934 the organizing had been accomplished and on April 1, the Kenilworth Church was officially formed in the Newton School building, the site of the First Presbyterian Church services held in Asheville. In June the congregation had a church building of its own and Mr. Gresham was installed as pastor on July 18, 1934, with Dr. Campbell preaching the installation sermon. A group of members of the First Church had been dismissed to help in this organizing and to form a part of the congregation of the new "Daughter Church," which has steadily grown over the years and which has been a blessing to the community and to the presbytery.

During these years the First Church followed the church-wide Presbyterian Progressive Program. Small folders three and a half by six inches in size were printed with the slogan, "Find Out And Fall In," and with the aims of the Program and placed in the pew racks. On one side of the folders were the goals which the Program hoped to achieve: 1. To intensify the spiritual life of the church members. 2. To encourage church-wide evangelism. 3. To enlarge the scope and improve the method of missionary education. 4. To introduce *Missionary Survey* and a religious paper into every home. 5. To extend and perfect the work of the Church and of Christian education. 6. To secure adequate support for every benevolent cause of the Church. 7. To promote a thorough every member canvass in every church. 8. To provide a living salary for every pastor and missionary. On the back of one such folder Dr. Campbell wrote this note to Ed Brown, who was ill:

"I know it is a great trial to be shut off as long as you have been from public worship and active service. I think of you and pray for you *very often*, and I wish you and yours a Christmas full of the joy of the Lord.

Your friend and pastor,
R. F. Campbell"

Dec. 25, 1919

This folder with its note had been put into Mr. Brown's copy of the 1906 "Church Manual and Roll of Members." Both are now in the possession of Mr. James M. Coleman.

The basic goals of the Progressive Program were the fundamental objectives of the Christian Church — preaching, teaching, evangel-

izing, and intensifying the spiritual lives of the believers. Throughout his missionary journeys Paul had emphasized them and in his Letters clearly stated them as the very purpose for which the congregations had been formed. In 1924 the aims of the local church in carrying out these goals were stated in the Church Bulletin as: 1. To gain at least 100 church additions each year. 2. To gain at least 100 additions to the Sunday School each year. 3. To get *The Presbyterian Survey*, successor to *The Missionary Survey*, into every church home. 4. To have a family altar in every home. 5. To have every member of the congregation engaged in work of the church. 6. To have at least one person in the congregation committed to religious work. These local goals became the incentives for endeavor in every field of church activity, covering spiritual life, evangelism, missions, Christian training, stewardship, and fellowship.

Dr. Campbell as pastor felt keenly his responsibility for the spiritual quality of the lives of his congregation, and his sermons were constructed and given for the spiritual welfare and development of the listeners. Whatever he chose for the theme of his sermon, he applied it to the life situations of his people. He was fearless in following what he considered his pastoral duty and when occasion arose, did not hesitate to admonish the congregation in no uncertain terms. Leaving a service, each member was aware of the love and the help he received from his minister and the boundless love of Christ as opened to him through the sermon. One series of services given in 1925 was specifically directed toward self-examination and was called "Ladders of Christian Life." In addition to the messages brought by Dr. Campbell, the pulpit was filled during his summer vacations by outstanding ministers of the Presbyterian Church. Among these over the years were Dr. Walter L. Lingle of Davidson College, who served the First Church for three summers; Dr. Thomas Currie, president of the Presbyterian Theological Seminary at Austin, Texas; Dr. G. Campbell Morgan; Dr. F. Crossley Morgan; Dr. S. D. Gordon, author of "Quiet Talks;" and Dr. Ernest Trice Thompson, professor of Church History and Church Polity at Union Seminary.

The regular preaching of the Word was in itself evangelistic, but in addition, almost yearly evangelistic meetings were held for a week, more often for two weeks. They were usually preceded by a series of cottage prayer meetings. The services were often held twice daily, and in 1933 the meetings were called "The Come and See Conference." For these, different church organizations met at the church for supper, which cost 15 cents, and then as a group attended the evening service. Outstanding

Presbyterian ministers conducted these meetings. In 1925 Union Lenten services were held daily in the Imperial Theater during the noon hour. In 1930 the First Church joined in the city-wide meeting at the Auditorium, conducted by Homer Rodeheaver, and on July 27, 1933, the Wednesday prayer meeting was canceled so that members might attend the Rodeheaver Song Festival being held in Asheville. The following year the Men of the Church canceled one of its scheduled meetings in order to attend the Gypsy Smith revival being conducted at the First Baptist Church.

Two of these series had special significance for the First Presbyterian Church. On December 11, 1932, both services commemorated the 100th anniversary of the church's renewed relationship with Concord Presbytery. This had been achieved on October 4, 1832, the result of a petition presented by a small group of Asheville men, stating that they had been regularly organized as a Presbyterian church and asking to be taken under the Concord Presbytery. (See Chapter III). In the morning commemorative service Dr. Campbell traced the history of the First Church and stressed its work and influence. At the evening service Mr. Edmunds preached on "The Christian's Creditor." The second of these significant meetings was called the Anniversary Week and was held in 1936 with Dr. H. W. DuBose as the preacher. It was in observance of the 75th birthday of the Presbyterian Church in the Confederate States of America, later to be the Presbyterian Church in the United States. The 1936 meeting recalled the meeting on December 4, 1861, in the First Presbyterian Church in Augusta, Georgia, where the first General Assembly of the Southern Church was held. It included 10 synods, 47 presbyteries, about 700 ministers, 1,000 churches, and some 70,000 communicants. In 1936 there were 17 synods, 90 presbyteries, 2,460 ministers, 3,451 churches, and approximately 480,000 communicants. These figures were given in the Church Bulletin for November 29, 1936, and were followed by Dr. Campbell's warning: "Let us remember, however, that figures and statistics do not tell the whole story. The impression that the Church makes on the life of the state, nation, and world, and the influence for good that radiates from the Church are things that cannot be counted, or measured, or weighed."

There were services in which emphasis was given to a special cause or purpose or event. On July 8, 1923, Dr. Campbell's sermon was preached primarily to and for the children of the church, who had received a special invitation to attend the eleven o'clock service. Children from the Mountain Orphanage were guests. Several times in the autumn, evening services were arranged especially for those leaving for college, and one year the church's young people were granted their request to have

charge of the evening service on each fifth Sunday. In February, 1928, the Church held a Day of Prayer for "The Youth of Our Schools and Colleges," for, as the Church Bulletin stated, "Never was the need as great nor the issues so momentous as at the present time." Earlier, in 1923, a mass meeting had been held in the First Baptist Church to which Presbyterians had gone to hear Dr. Edward L. Pell of Richmond, Virginia, give a "Confidential Talk" on "The Truth About Our Young People." It had been sponsored by the Asheville Ministerial Association.

On the first Sunday in December, 1926, the 30th birthday of the formation of the Asheville Presbytery was observed at both services, the night meeting being a Jubilee Meeting, with both Maxwell School and Montreat Normal School represented. Interesting special days were those called "Family Church Day" or "Family Dedication Day." At the one held on November 26, 1933, many families were present at the eleven o'clock service 100 per cent, and 14 children were baptized. In 1937 this day was called "Congregational Rally" and was preceded by a series of cottage prayer meetings. That year Easter was designated as "Ingathering Sunday" with emphasis on the young people and others who had not done so to join the church. On February 28, 1936, a World Day of Prayer was held, the first mentioned in the church records. Special services were also held on Thanksgiving Day, on Christmas Eve, and on Christmas Day. In 1937 the services of First Church on certain Sundays reached far beyond the confines of the sanctuary, for they were "on the air." In August of that year the sanctuary of the First Church was the scene of a city and church-wide meeting to discuss the ways and means of getting "Bible in the Asheville Schools." In April of 1933 members of First Church joined Protestants, Catholics, and Jews in a Brotherhood meeting at the Imperial Theater. The First Church choir had charge of the music for the meeting and Dr. Campbell, representing the Protestants, was one of the speakers on the program.

The feeling that prevailed in the 1890's that "stereopticon exhibitions" were not suitable for presentation on Sunday and that "theatrical exhibitions" were contrary to the standards of the Presbyterian Church had disappeared by the 1920's. So Mr. Edmunds used stereopticon slides in connection with the young people's meetings. At one of the evening services in 1931 Captain Ben Scovall, a nephew of Sir Henry Irving, presented a one-man drama called "The Fanatic." Its theme centered around the question, "Can man actually live like Jesus?" In 1935 Judson W. Van DeVenter, whom the Church Bulletin of July 14 described as "one of the world's greatest living hymn writers," together with his wife, a pianist, presented "My Life in Story and Song." During these years

the young people of the church did much dramatic work, giving skits and pageants on missionary themes before various groups, and a few were presented at Sunday evening services. In 1933 they gave an Easter Cantata under the direction of Miss Linda Schartle. Their Christmas pageants, sometimes written by a member of the church, were given at vesper hours or at evening services. Reverently and beautifully they depicted some scene or some theme connected with the ageless Christmas story. At one of these the marimba was played for an offertory

Missions, both home and foreign, were of vital concern to all church organizations. At the annual season of special mission emphasis throughout the Presbyterian Church, missionaries, if available, were invited to fill the pulpit and to speak at various church groups. Dr. Campbell, who was chairman of the presbytery's Home Mission Committee, used the mission efforts in both presbytery and synod in his sermons and pointed out specific needs. Special offerings were taken at the church services and in the church organizations for both home and foreign mission work and responses were generous. Often collections were taken in answer to a call from a mission field for a piece of needed equipment. For example, in 1929 the Woman's Auxiliary contributed towards providing a car for a missionary in Africa and in 1930 it voted to give \$250 annually to an industrial worker in Africa. This was in addition to what the Auxilliary was doing for work in home missions and in other foreign fields.

For a time after the Woman's Auxiliary was formed at First Church, the older Missionary Society continued and was only gradually absorbed into the new organization. Both of these groups centered much of their study around missions, and the Auxiliary conducted an annual mission study class, meeting for short daily sessions for a week or for an all-day session. These classes were popular and the attendance reached into the hundreds. The books were presented by the pastor or by a local woman who had attended the mission study classes given at conferences at Montreat. The books studied covered areas as close to Asheville as the region treated in *The Highways and By-Ways of Appalachia* and as far away as the Orient, presented in *The Star of the East*. In addition to the books used in the general study classes, other mission books were passed out to members through the circles. In 1921 a Girls' Auxiliary was formed and this group also studied these mission books. In 1922, following visits of some of its officers to the Orient, the Woman's Auxiliary of the Presbyterian Church devised the plan of celebrating its birthday each May throughout the local churches. Gifts of money given on this occasion would then be sent through the Church Board to mission fields. The idea proved popular and the Woman's Auxiliary of First Church

since that time has yearly made its May meeting a Birthday luncheon or tea or reception, each with an appropriate program. These programs have ranged from musicales and inspirational readings to outside speakers and dramatic skits. Now and then the Asheville women have been fortunate enough to have a speaker from the school or hospital or area to which the money was to go. This was the case in 1965 when Dr. Paul Crane, head of the Medical Center at Chonju, Korea, at the March meeting presented the needs of his hospital through his talk and colored slides. The plan has been to have the birthday money go to a home mission cause one year and to a mission field abroad the next year. In some years the amount collected has been divided between two causes. Since 1922 through 1968 a total of \$3,286,847 has been sent by the Women of the Presbyterian Church to mission fields abroad and a total of \$2,880,315 given to home mission projects, making a grand total of \$6,167,162. The women of the First Presbyterian Church have had a share in these worthwhile gifts.

The First Church during many of the years of the 1920's gave almost if not quite half of its total contributions to benevolent causes. Its quota for the support of the Progressive Program was \$15,000, and it contributed to King College, which was under the Synod of Appalachia. Dr. Campbell was made a Trustee of this college. In 1920 two young women of the church, Dr. Marjory Lord and Miss Belle Setzer, were preparing for missionary work in Africa and the church planned to supply \$1000 for that preparation. Because of illness in the home, Dr. Lord did not go to Africa but Miss Setzer went. In 1922 the church contributed \$150 toward the preparation expenses of Miss Lydia Pettus, who was planning to go into home mission work. Later she went to China as a Y.W.C.A. secretary. During the 1920's and the 1930's the First Church at different times contributed a part of the salaries of the Reverend Mr. Eugene Bell, working in Korea; the Reverend Mr. and Mrs. C. W. Worth, working in China; Mr. and Mrs. W. J. Anderson, Mrs. Alexander Shive, and Mrs. Robert Bedinger, all stationed in Africa; and the Reverend Mr. and Mrs. F. F. Baker, working in Brazil. At one time during this score of years seven members of the First Church were actively engaged in mission work in foreign fields. In 1925 the Church had the pleasure of hearing that one of its "boys," nurtured through his youth in this church and recommended to presbytery as a candidate for the ministry by the First Church, had been elected Moderator of the General Assembly, the highest office in the Presbyterian Church, U. S. The Reverend Mr. George Summey, in 1925 a member of the New Orleans Presbytery, received this honor at the meeting held in Lexington, Kentucky. His letter of reply to Dr. Campbell's note of congratulation said in part: "I

was a red-headed, freckled-faced, barefoot boy in those days, but I loved to make fires and ring the bell and sweep out the church. And in those days the janitor was not on a salary, either.”²

The educational training aim of the Progressive Program as carried out in the 1920's greatly strengthened and extended the educational work of First Church. As Dr. Campbell pointed out in 1926, the Sunday School—which after 1929 was usually called the Church School—had in three years increased 50 per cent in its enrollment, having that year a total membership of 1793, including the Cradle Roll and the Home Department, with its membership of 1013. The School was departmentalized and was efficiently operated by Mr. Axson. It had during these years a growing adult department, with a Men's Bible Class, an organized class for young women, called the Julia Bedinger Class, a name later changed to the Lucy Gordon Class, and three new adult classes. One of these was the Young Women's Bible Class organized in 1925 and taught by Mrs. George Wright. Another was a class for young men and women over 20 years of age and taught by Dr. Paul Ringer. A third was the Mothers' Class, organized in January, 1928, for mothers of small children. Its room was near the nursery and pre-school rooms, and its charter members chose Mrs. Ralph Lee as the teacher. Instead of the International Sunday School lessons, this class for some years studied material of special interest to the members. The Mothers' Class was destined to have a unique mission in the church and in the community and because of that mission, it has survived the shifts and changes brought about by the passing years. (See Chapter XVI)

Annually a Standard Training School for Teachers was conducted for one week with certificates given for study and regular attendance. In 1922 there were 72 attending that School and 32 certificates were awarded. Over the years teachers in the Church School acquired many certificates, evidences of their growth in subjectmatter and in teaching ability. That growth was reflected in the work being done throughout the School. Much interest was shown by church members in the annual Rally Days, which were held in the Church School auditorium and at which special programs were presented, sometimes by the children and at other times by invited speakers. In 1927 the notice in the Church Bulletin stated that the goal for that year's Rally Day was an attendance of 1000. The aim proved not too high, for by actual count 1036 people attended it. An honor roll for the Church School was carefully kept and the names of the children registered on it were printed in the Church Bulletins. December 17, 1922, was a day to be remembered by Mary Emma Leemon, who had not yet reached her eighth birthday. On that Sunday morning, before her classmates, she recited to Dr. Campbell from memory the entire Child's

Catechism. She was awarded a certificate and a Testament.

In 1923 a Daily Vacation Bible School was for the first time conducted at First Church. According to the Bulletin announcement "the curriculum is a combination of worship, Bible and other stories, directed play, and handwork." It was in charge of Miss Queen Carson, a principal of one of Asheville's elementary schools, and was held for five weeks with three hour sessions for five days a week. Credits were given for the various activities and 69 certificates were awarded at the close of the School and the names of the children receiving them duly printed in the Church Bulletin. Among the highlights of that first Bible School were talks made to the children by the city mayor, and by Captain R. R. Williams, and a musical program by C. E. Burnham, a member of the choir. One day flowers were distributed to the hospitals and one day magazines were taken to Oteen, while articles made went to the Orphanage. There were 21 teachers and helpers. Later that summer members of the First Church helped to conduct a Vacation Bible School at the West Asheville Church and the following year Miss Mary Leeper, aided by women from the First Church, conducted a Vacation Bible School at the Ora Street Church. The Daily Vacation Bible School became a popular and regular summer activity at the First Church and it has remained so.

As vigorous as the Church School was, it needed capable guidance. After Mr. Axson left Asheville, church men were pressed into service as superintendents, serving for short periods of time. The Executive Committee of the Church School, set up by Mr. Axson, understanding that the plan was not to hire a paid worker, sent a resolution to the Session, stating that it "wishes to acquaint the Session with its belief that the Church School is in most serious condition. . . . No business can carry on without a head. Neither can a Church School, no matter how many departments it may have which seem to function. . . . Tremendous changes have taken place in the educational world during the last few years, which have been reflected in the world of religious education. The old-time superintendent who functioned only on Sunday morning, has passed; and in his place has come the director of religious education giving his full time to the complex organization that the Church School has become."³ It listed these matters as needing immediate attention: the disorganized period of summer approaching, with absences on the part of teachers and pupils; the coming summer absence of the superintendent of young people's work; the college people coming home; plans needed for the Vacation Bible School; and for teacher training classes and the Leadership classes at Montreat; and the work of organizing the Church School for October. It closed with this statement: "No volunteer

can do the work as it should be done." The problem was solved when Mr. Edmunds agreed, in spite of his early reservations, to take over the work at First Church. That was in addition to his other work and made a very heavy schedule for him.

These were years of reorganizations and new organizations. The young people's work was reorganized to conform to the plan offered by the Progressive Program. Consequently, the Christian Endeavor was replaced with the Crusaders, whose motto was "Crusaders With Christ." There were two Crusader groups, a Campbell Clan for those under 15 years of age and a Knox Clan for those over 15. Both groups were exceedingly active. Their programs were on missions and on topics of interest to youth. Many were presented by adult church leaders or visiting missionaries, and usually the talks given were followed by periods of discussion. Through their drama groups, the groups presented skits and pageants in their own meetings, before various church organizations, and at special Sunday evenings services. Their interest in Missions found expression in the many home mission projects in which they participated and those which they carried on by themselves. Many of them attended summer church camps and conferences, and the older members attended the meetings of the International Missionary Union Conference.

The Boy Scout movement came to Asheville in 1919 and in December of that year or early in 1920 Troop 8 was formed and given a charter under the auspices of the First Presbyterian Church, a charter that is yearly renewed and presented to the Troop by the minister. This was one of the first troops to be organized in the city and, except for a short period of time when lack of records indicates it was almost if not quite inactive, it has been one of the strong troops in the Daniel Boone Council, with its membership ranging from 12 charter members to 63 in 1938. In 1931 the Troop had 12 more applications for membership than it could accept, leading to the formation of another troop. At one time it had so many Eagle Scouts that it was called "The Eagle's Nest," and its members published a small paper that they named "Squalls From The Eagle's Nest." In 1969 it has 39 Eagle Scouts on its historical roll and three boys who have won the God and Country Award, while one member of First Church has won that Award in Troop 4. Most of the boys receiving the fine character and skill training offered in the Scout program carried out in Troop 8 have been members or attendants of the First Church, but often some of its members have been from outside this church.

The Girl Scouts, founded in 1912, reached Asheville in 1921 and shortly after that a Girl Scout Troop was formed at the First Church. In 1925 a group of 25 girls took the required test for membership and

gave this pledge: "On my honor I will try: To do my duty to God and my Country; To help other people at all times; To obey the Girl Scout Laws." The Troop was most active and enthusiastic and in 1925 a second Troop was formed at the Church, made up of younger girls. Thus Troop 2 and Troop 6 met at the First Church. In 1927 four girls from Troop 6, with a chaperone, attended the Regional Girl Scout Convention meeting in Charleston, South Carolina. On October 6, 1935, Troop 6 attended the morning church service in a body in observance of Girl Scout Sunday.

One of the goals of the Progressive Program was achieving wholesome Christian fellowship. This aim was not overlooked in the program as carried out at the First Church. There were opportunities for church-wide fellowship through family suppers, through teas, and through receptions as those held in honor of Dr. and Mrs. Campbell on anniversaries of Dr. Campbell's birthday and of his coming to the Asheville Church. The Woman's Auxiliary offered an opportunity for fellowship through the circles and through such occasions as the Birthday luncheon and through receptions honoring church members, as that given in honor of Mrs. Dunlop in appreciation of her years of service at First Church. The young people found fellowship through their meetings, through working together in their missionary projects, through their dramatic work and their orchestra and their chorus and they had fellowship with adults through presenting their programs to various groups and through having outstanding adult leaders at their meetings. They also had an annual dinner for their mothers, at some of which the fathers did the serving. The Sunday School had frequent class parties and picnics and the older children in the summer had church camp and conference experiences, while the younger ones had vacation Bible school. Both boys and girls had basketball teams, competing in a city-wide league with teams of other churches. In 1925 the Junior team at First Church won the league trophy, which was presented with appropriate ceremonies at the opening service of the Sunday School.

An important aim of the Progressive Program was to encourage church-wide stewardship. The need for this was emphasized in 1924 when, apparently for the first time during Dr. Campbell's pastorate, the deacons reported a deficit for the local expenses. It amounted to \$2373.25. The Session Records state that this "much concerned the officers." The information was taken to the congregation and a plea was made for contributions to cover that sum for, as Dr. Campbell pointed out, it was unfair to those furnishing supplies to the church to have to wait indefinitely for their pay and it was unchristian for the church to allow it. The plea seems to have been effective. The following year a stewardship plan called "Volunteer Day" was begun. It was a pledge day and the church

was open all day for those coming to make their year's pledges. It was such a success that the pastor felt "it should mark an epoch in the history of our church." This plan was used for some years but in 1927 an effort was made through publicity in the Church Bulletin and from the pulpit and through concerted effort on the part of Sunday School officers and teachers and those in charge of organizations to have the pledges made on Volunteer Day in the form of weekly pledges so that all members, including the children, might contribute and so that those contributions would come into the church treasury regularly. Pledges made that day by children ranged from 2 to 5 cents a week, while adult weekly pledges ranged from 10 cents to \$23. Each year there was a canvass of members not making pledges. Altogether, the financial outlook for the church was bright enough to warrant raising Dr. Campbell's salary to \$5,000.

Then without warning the glittering prosperity of the 1920's came to an abrupt and drab end with the market crash of late 1929, and depression swept over the hills and valleys of Western North Carolina. Asheville, as the metropolis and trading center of the area, was also the banking center of the region. On November 20, 1930, its Central Bank and Trust Company closed its doors and within a week, with an exception or two, the other Asheville banks and those throughout the western counties ceased operation. The Central Bank at the time it closed was holding more than \$17,000,000 of depositors' funds. That included more than \$8,000,000 of Asheville and Buncombe County funds. This loss caused "a financial paralysis in local government operations." Many Asheville businesses, both large and small, with their sources of credit gone, went into bankruptcy, while some industries dismissed their employees and closed their plants. The high-riding real estate boom collapsed over night, and half finished development projects—even partly completed buildings — were abandoned. The investigations and lawsuits following business and bank failures yielded little satisfaction to stockholders and investors. Faced with lawsuits or overwhelmed by the loss of the savings of a lifetime, a few citizens took their own lives. Employees of closed factories and bankrupt businesses could find no work and the number of unemployed in this city of more than 50,000 steadily grew, bringing both mental and physical suffering of a degree never before known in the town. Summer visitors, who for years had helped to bring prosperity to hotel and boarding houses, no longer arrived in the mountains, and the number of patients coming to sanatoriums sharply declined. Mortgages were foreclosed and many houses stood vacant. No one could glimpse a silver lining in this cloud of gloom that settled over the city.

The effect of this depression upon the First Presbyterian Church was immediate and broad in scope, cramping its abilities for service and

at the same time opening new and pressing service needs in the church and throughout the city, needs that in some way had to be met. The most obvious effect upon the Church was a sharp decline in contributions. Denominational benevolences dropped from \$29,849 in 1928 to \$12,595 in 1933, while total contributions in those years declined from \$58,461 to \$29,048. The plans that had been drawn up for enlarging the Sunday School building, giving it desperately needed space, were set aside for some unseen future date. For several years Dr. Campbell uncomplainingly accepted whatever portion of his salary the church was able to pay, while Mr. Edmunds, fully aware of the financial situation of the church, offered his resignation on October 1, 1933, as a means of cutting down expense. After he had accepted a call to serve as pastor of the Presbyterian Church in Aiken, South Carolina, the Session at Dr. Campbell's suggestion abolished the office of assistant pastor. This meant that Dr. Campbell's ministerial work would be greatly increased. The following year, to ease some of that pastoral load, the Session asked Mr. Randolph Keith Axson to return to First Church on a month to month basis. He accepted and held that position until 1939, when he became financial secretary of the church, retiring in 1942. During this period of his work at First Church his wife, Mrs. Leila Hall Axson, died. Upon his retirement, Mr. Axson went to Savannah, Georgia, where he made his home with his sisters until his death on May 6, 1945.

Another effect of the depression upon the First Church is obvious today to anyone looking through the bound copies of the Church Bulletins. Bulletins were first used in 1906 but were not then preserved, so that the bound copies begin with 1922. Whatever those early Bulletins were like, those of the 1920's were practically small newspapers. Printed in double column in small type, they presented not only the two Sunday services and announcements of coming events, but also carried one or two paragraph accounts of what had taken place at previous events, for the secretaries of organizations were also Bulletin reporters. In addition they carried congratulations for individual achievements, honor rolls of the Sunday School, and actions of the Session. They were aimed at keeping the congregation informed of and interested in all church activities, church decisions, and church needs and accomplishments. Even today a reader is caught up in the enthusiasm and vitality those Bulletins reflect. When the depression with its stifling effects settled over Asheville, the printed Bulletins of the First Presbyterian Church were among the minor casualties. From January through May, 1931, there seems to have been no Bulletins, and when they reappeared, they were merely one mimeographed sheet, giving not much more than the services and announcements. By July, 1933, they were again printed, but were only one sheet, with a

picture of the church and the names of the church staff on one side and the two services in double column on the other. Below the services were terse announcements. When at last regulation size Bulletins could be printed, the bouyancy of the earlier ones was never recaptured and they were no longer small newspapers. The Church Bulletins were only one of the minor economy measures that were taken at the First Church during the depression years.

As a pastor, Dr. Campbell visited in the homes of members crushed by their losses or in need of financial aid. All were in need of the encouragement and strength he gave them through his talks and his prayers, while his sermons took on a deepened quality of faith in God and in his goodness, a faith that could shine the brightest in the time of darkness. What these visits and sermons meant to his people can never be measured and cannot be expressed in feeble words. He spoke before city groups, outlining the steps that should be taken to meet the widespread needs of the citizens, especially the needs of those whose families were suffering privations. Following investigations that showed corruption in places of authority and the consequent loss of not only private savings, but public funds of city and county, Dr. Campbell preached a sermon on people's responsibility in the field of politics. He called it "Our Civic Crash," and for his text chose Paul's admonition to the Church at Corinth, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven that ye may have a new lump as ye are unleavened." (1 Corinthians 5:6-7)

Throughout the Bible, he told the people, leaven is used as the symbol of corruption, for it is the beginning of rottenness and it spreads silently and quickly until the whole lump is corrupt. It was, he said plainly, the leaven of the love of money, "reaching out after money in questionable ways," that had been the basic cause of the financial collapse in Asheville. It had manifested itself in the real estate boom, which had engendered in people a desire to get rich quick. Under this spirit, city and county issued bonds and piled up debts. A second cause was the establishment of a Ring, that grew out of corruption at the primaries and out of the special legislation for cities and counties which did not require safeguards thrown up around public funds. "But the heart of the thing," he declared, "has been the mistake of compromising principle for expediency. . . . And a good many officials and people involved in this thing in one way or another were caught in a trap." Yet he stressed that the responsibility really rested upon the people. The cure, he told his congregation, "is to purge out the old leaven Begin with yourself as an individual Then get rid of the Ring," he advised. "You have got to take more interest in public affairs You have got to watch the men

put up in the primaries People have got to wake up! . . . We have got to remember that the responsibility is ours; that this state is ours; that this nation is ours." And he said, "Things would not have been better had the average citizen had charge." He closed with Jeremiah's terrible climax concerning the ruin of Jerusalem: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jeremiah 5:30-31.)

On December 15, 1930, the day following the giving of this sermon in the sanctuary, it appeared in its entirety in *The Asheville Citizen*, and George McCoy, who heard it delivered and who as a citizen and newspaper editor, knew well the trend of the city's reaction to it, declared in his *History of the First Presbyterian Church* that this sermon had a direct effect upon the thinking of the community.

Some of the work of the Session during this period took on a civic character. At request, it appointed a member to a central City Committee considering the purchase of chimes as a Memorial to those who paid the supreme sacrifice in World War I. When the chimes were installed in the new City Hall, a Session committee met with similar committees from other churches to determine the hours the chimes should be played. For some years these beautifully-toned chimes were heard at the noon hour on week days. In January, 1925, the Session received a communication from Mr. Will Hays of the Motion Pictures Distributors of America, suggesting that the First Church might like to cooperate in making "moving pictures an altogether desirable form of entertainment." A committee with James Howell, a deacon at that time, was appointed to attend to this important matter. The following year a Session committee met with committees from other churches to discuss making a concerted effort to have all filling stations closed on Sundays, and when in 1932 a city ordinance was passed allowing Sunday movies and commercial sports at hours other than church services, a Session committee presented a protest to the City Manager. It expressed the firm stand taken by the Presbyterian Church against any desecration of the Christian Sabbath.

Permission continued to be given to various city and outside groups to make use of the Church House for their meetings. Among those asking for and receiving that permission were the Inter-Racial Association, the International Bible Class, the veterans of the 30th Division, who planned a Memorial Service, and the Spanish-American War veterans for their special meeting. By 1937, however, the requests became so numerous that there were repeated conflicts with church scheduled affairs and the Church House had to be closed to outside groups. The use of the

sanctuary by other denominations and religious groups also continued. At the death of Mr. S. Lipinsky on March 29, 1925, the Session of First Church expressed its sympathy and offered the family, in view of the fact that no synagogue was at that particular time available, the use of the sanctuary for the funeral services. In April, 1925, an acousticon was placed in the church on trial and was later purchased. After that a Bible class for those in the city hard of hearing was conducted in the sanctuary each Sunday afternoon. In 1932 the Stillman Quartet was granted the use of the sanctuary to present a program which was sponsored by the Men of the Church. The Stillman group was also allowed to take up a free will offering. Among the many requests received by the Session from various church groups and individual members was one that went unheeded. It stated in writing that "certain ladies in the church" desired the Session to request Dr. Campbell to "wear a gown in the pulpit."

In 1926 the church was the recipient of a gift of silver communion plates presented by Mr. Fred Seely, Sr. A Session committee that year "stabilized" the communion service by designating certain Sundays in the year for its observance. The elements continued to be prepared by a committee having on it one or more women. In 1909 Mrs. Mary Coleman became a member of it, and in time one or more of her four daughters—Mary, Margaret, Annie, Kathleen (Mrs. Beakley)—worked with or followed Mrs. Coleman, continuing that service for varying lengths of time. Before these dedicated women retired, Mr. James Coleman was made chairman of the Sacrament Committee, a position he still holds in 1969. Thus for 60 continuous years there has been a Coleman—at times two or more—on this important committee. All have reverently and prayerfully helped to prepare the elements for the sacred service which Christ instituted in an upper room in Jerusalem, saying to his disciples, and through them to all his followers down the centuries, "This do in remembrance of me."

Missions Of Mercy

*"I was a stranger and ye took me in; naked and ye clothed me:
I was sick, and ye visited me: I was in prison and ye came unto me.*

MATTHEW 25:35-36

DURING THE PROSPEROUS YEARS of the 1920's the rapid growth of the city gave rise to new areas of need, and the First Church responded with both money and service. Then as the early 1930's wiped out that prosperity, new needs — immediate, intense, widespread — called for additional spiritual and physical service. During this score of years the First Church, in an amazing number of ways, proved its Christian belief that it was indeed its brother's keeper. One of the many avenues of ministry, especially in the 1920's, was a unique one, for nothing comparable to it was taking place in the United States. This was the Home Department of the Sunday School.

As early as 1904 a Home Department was set up in the Sunday School to enable members of the church who were unable to attend regular adult Bible classes to share in the lessons taught. A special Home Department Quarterly, published by the David C. Cook Company, was delivered to each shut-in. These quarterlies contained more explanatory material than did those used in the regular classes; in fact, so complete were the interpretations and so illuminating were the examples given that the Sunday School superintendent urged his Sunday teachers to use them for background material. At the close of each quarter a volunteer church visitor got a report from each shut-in of the lessons studied, received whatever voluntary contribution might be given, and gave a new quarterly. These visits, in addition to Biblical instruction, gave the shut-ins a feeling of belonging to the Sunday School and having a part in their church. The enrollment in the Home Department varied from year to year, but in 1918 there were 50 shut-ins receiving this service. There

were people in the church, however, who had visions of a needed expansion of this ministry. One of them was Miss Maude Dunham, who in 1918 assumed the position of superintendent of the Home Department. It was the beginning of a ministry that spread through and beyond the town and that over the years involved several hundred church members, including all the members of one Sunday School class, volunteers from the Woman's Auxiliary, members of the Men's Bible Class and the very active Men of the Church, and the Young People's Groups.

In 1871 a small sanatorium for the treatment of pulmonary diseases had been built in Asheville and was soon followed by a larger one which had expansive porches that allowed patients to spend much of their time out of doors. This type of building became typical of the many sanatoriums constructed within the city and the surrounding area after the railroad furnished comparatively easy and rapid access to the mountain city. Among the newer ones was Oteen, the hospital established by the Federal Government after World War I. The national prosperity of the 1920's was a factor in the increasing number of sufferers seeking relief, if not a cure, in this health resort of eastern America. To offer spiritual strength to these patients in the sanatoriums the Good Samaritan Mission was established in 1911, largely through the efforts of Dr. Campbell. Through it, members of the city's Ministerial Association carried on a mission to the sick and in time gave aid to families accompanying their sick members to Asheville. The extent of this work led to the employment of a full time chaplain. In 1918 Miss Dunham and others in First Church saw the opportunity of including in the Home Department program the shut-ins in the sanatoriums. But their vision went farther than distributing quarterlies and getting reports. They saw a way opened for the Sunday School to extend its teaching program to the strangers within the city's gates. The enthusiasm of Miss Dunham and her few helpers spread through the church organizations. By 1921 the enrollment in the Home Department reached more than 600. The large order for quarterlies intrigued the office staff of the Church's Publication Committee and resulted in its secretary visiting Asheville and interviewing Miss Dunham. What that secretary learned led to a two-page report of the work in the Home Department Quarterly for the first quarter of 1922. After describing the method of carrying out the project, the article closed with this editorial note:

"The attention of the Secretary of Publication was called to the remarkable Home Department work being done by the First Presbyterian Church at Asheville, N. C., through a request for 625 Home Department Quarterlies. A visit to Asheville last summer gave the opportunity for an interview with the superintendent of this

unusual department, Miss Dunham, and a most interesting story was told about the fine ministry of mercy of the devoted visitors of the department. Fourteen hospitals and sanatoriums are visited regularly and the visits are not confined to perfunctory calls to deliver a Quarterly. The sympathetic personal touch, so much appreciated by invalids, is the big feature of their work and the thousands who pass through these hospitals will remember these visitors as worthy representatives of the Great Burden Bearer." This editorial comment was reprinted in the Church Bulletin for December 17, 1922.

The aims of the Home Department as stated in the Church Bulletin were to secure systematic Bible study for all, to deepen appreciation of home and family, and to deepen interest in the church. While no formal teaching was done in the private homes, the visitors were encouraged to take the time — and most of them did — to discuss the lessons with the shut-in. Often members of the family came to listen and to join in the discussion so that the visit was in effect a lesson, and it was certainly a heart-warming, church-centered experience for the visitor, the shut-in, and the family. Organizing Bible classes in the sanatoriums and hospitals was an innovation and as far as is known, was carried out in no other community in America. For the First Church and its members involved in the many classes for patients in Asheville hospitals this teaching experience was a richly rewarding one, and what it meant to the patients can be deduced from their comments, letters, and notes of appreciation. The quarterlies were supplied by the Sunday School and whatever collections were taken at the classes — and these were usually small — were used for the support of Mr. F. E. Lancaster, the Presbyterian Sunday School Missionary, and for home mission work in the Asheville Presbytery and in Asheville. Some classes had a small flower fund for use in their own or other sanatoriums.

The first step in setting up a class was a visit to a sanatorium by one or more visitors to explain the proposed program to those in authority and to get permission for organizing a class. Since the plan offered a source of interest and a bit of normal life to patients, the doctors and those in charge of the hospital gave, in practically every instance, their hearty approval. Then a visitor took quarterlies and explained to patients what the First Presbyterian Church of Asheville wished to do for them during their stay in the city. If a few patients showed interest in having a class, the report taken to the Home Department superintendent was followed by arranging for class hours and getting the needed teachers and often for arranging for their transportation. The first sanatorium to have a class was Fairview Cottage within the city. It came as the result of a visit of Miss Ada Gordon to the hospital in 1918. Several classes were

started and by 1922 every patient at that sanatorium was a member of one of the eight classes being conducted there each Sunday afternoon.

In its August issue of 1924 *The Presbyterian Survey* carried a two-page article of two columns each entitled "The Banner Home Department." It opened with these sentences: "Perhaps the largest Home Department in the world is that of the First Presbyterian Sunday School, in Asheville, N. C. Certainly it is the largest of which the Presbyterian Committee of Publication has any record." Of the work at Fairview Cottage it had this to say: "The scope of the work here is constantly increasing. Miss Liddell is the visitor to the women in the "shacks" scattered through the grounds, the main building, and the Annex. Sixty quarterlies are required for this. Mr. Goodwin visits the men, distributing quarterlies to them. Every Sunday finds Miss Adeline Orr at Fairview, teaching the patients on the porches. She, with other teachers, have three classes on as many different porches. Mrs. Robert Johnston, who very kindly gives the use of her car each Sunday to these teachers, goes to the women in the shacks, and Miss Mollie Erwin and Miss Grace Morrison teach classes on the porches. At the same time those teachers are holding classes, Mrs. D. F. Knight holds a class in one of the cottages nearby.

"All agree that no work is more satisfying than this. The patients are so deeply appreciative of the attention they receive and are so warmly responsive, that it is no longer a task but a source of inspiration to be associated with them.

"Miss Jessie Wheeler, who formerly served as a teacher at Fairview, has followed the members of her class to the convalescent home of Mrs. Bartlett at Woolsey."

One of the most enthusiastic hospital groups was "The Happy Shut-In Class" at Stonehedge Sanatorium, where the Reverend Mr. A. H. Manly taught the men and Mrs. Manly conducted a class for the women. The combined group, composed of many denominations, had as an active and participating member in 1923 Arthur Suzuki, a nephew of the Prime Minister of Japan. The article, "The Banner Home Department," describes the work at this sanatorium:

"Every Sunday morning the members and their two teachers gather in the wards or on the porches and carefully study the day's lesson. As a result of the very effective work carried on by Rev. and Mrs. Manly, a beautiful spirit of unselfishness has become the predominant characteristic of this group. Birthdays among the members are delightfully remembered by friendly messages and flowers. The woman who brings milk to the sanatorium is always asked to be present on Sunday mornings when the lesson is taught, and is the grateful recipient of many little acts of thoughtfulness and generosity. Generous contributions are made to the

Sunday School Missionary of our Home Department, and in addition a sinking fund at present amounts to \$30.00. It is a fact worthy of note that all members of the class are ready at any time to lead in the devotional service and prayer." When the Manlys left Asheville, the work at this sanatorium was taken over by Mrs. Robert P. Johnston.

These were only two of the hospitals reached by the Home Department of the First Church. There were at least a dozen more, including The Pines, at which the members of the Julia Bedinger Class, taught by Mrs. Lucy Gordon, were the visitors and teachers, and Oteen, where the Men of the Church worked and where a Sunday School was established in the little village that grew up around the Government Hospital. Herbert Caskey, a former Y.M.C.A. secretary, was superintendent of that School. Circle 2 of the Women's Auxiliary carried on the visiting and teaching at the Rutherford Sanatorium at Fairview community; while calls for needs at other hospitals brought volunteer visitors and teachers. Working with the Home Department was Miss Adeline Orr, who served for some years as chairman of the Social Missions Committee of the Woman's Auxiliary. Her activities were far reaching and her report submitted to the Auxiliary in September, 1927, showed that during the preceding six months she had made 22 visits to Fairview Sanatorium, teaching two or three Bible classes at each visit, a number of visits to the Lindley Home, and nine to Oteen. In addition she and her helpers had held 125 religious services at the jail, and she had given out 12 Bibles and 60 pocket-size New Testaments and had distributed \$26.00 "where most needed." This report was typical of reports she gave at other times.

In order to deepen a sense of relationship among members of the classes in the various hospitals and the Sunday School and Church, a "Sanatorium News" was periodically published, with Miss Elva Dickey as the editor. Each issue carried on the front page a message from Dr. Campbell and on the other three pages news and interesting facts about the classes and occasional comments by patients. It was distributed to the shut-ins and to the church members. In addition, the congregation was kept informed of the work of the Home Department through the Church Bulletins. High points of the reports given by the visitors and teachers to the department superintendent appeared in the Bulletins, often with comments. The Bulletin for July 1, 1923, carried a double-columned page describing the aims and the work of the Home Department, and from time to time over the years, excerpts from notes and letters of appreciation received from patients, some of whom had returned to their homes, appeared in the Bulletins. Following are a few of these expressions of gratitude:

"I cannot express my gratitude for all the flowers, literature, and

visits from the members of the Home Department of the First Presbyterian Sunday School. Such kindness is most highly appreciated by me."

From Uniontown, Pennsylvania: "I am enclosing my offering for the Home Department. I do appreciate your kindness to me so much. I was glad to receive my quarterly. I so enjoy the explanations of the lessons and would feel quite lonely without it."

From Springfield, Ohio: "Thank you for the quarterly. I found the last so interesting and helpful."

From Cleveland Heights, Ohio: "I am sending you a check for the Home Department and want you to send me the new quarterly. I miss it so much when I do not have it."

From Southern Pines, North Carolina: "I have been wondering why the quarterly did not come. I enjoy it so much and would feel lost without it."

From Ft. Davis, Alabama: "I can't tell you how it touches me when the H.D. Quarterly arrives, and so regularly. I feel that it keeps me in close touch with you all and how I do enjoy the lessons. I think of you often and the wonderful work that is being done. I KNOW what it means."

"I have been intending to write you a note to thank you for sending me the quarterlies so promptly. I do enjoy keeping up with the home readings and knowing that I am studying the same lessons with all you dear people in the First Presbyterian Sunday School. I wish I could send ten times as much as I do for my donation, and I want to help so that others may enjoy the same pleasure I do in receiving quarterlies."

The quarterlies were sent with no cost to the receivers, but as can be seen from the letters, many recipients made volunteer contributions to a work that had helped to make their hospital stay in Asheville a religious experience.

With the work of the Home Department stressed in the Church Bulletins and with reports given to the Woman's Auxiliary by Miss Orr and with the enthusiasm of Miss Dunham and the visitors and teachers, both men and women were led to answer the call for volunteers to serve in the department. In 1926 Miss Dunham resigned as superintendent and was succeeded by Mrs. R. W. Johnson. The work reached its greatest extent in the 1920's and enrollment in sanatorium classes reached more than 1600 with many more patients affected in one way or another by the program. The depression of the early 1930's greatly reduced the number of patients coming to Asheville hospitals, and by the time normal economic conditions were restored, private sanatoriums were being replaced by state institutions and the method of treating pulmonary diseases was

changing. Thus one by one the private hospitals in Asheville closed, a few remaining in operation until the Second World War. The Home Department, however, continued its mission of mercy, with a diminishing number of classes into the 1940's. After that visits to home shut-ins were made by Miss Wilds, the church visitor, and by the members of the Circles of the Woman's Auxiliary.

On January 22, 1928, a new class in the Adult Department of the Sunday School held its first session. It had been organized for mothers of small children, and the room assigned to it was within hearing distance of the nursery and the pre-school rooms. Seven women that Sunday morning listened to plans outlined by Mrs. Ralph Lee, the teacher they had chosen to be their leader. Instead of following the International Sunday School lessons as the other adult classes were doing, it was decided to make a study of the New Testament by topics and to make use of other helpful material and subjectmatter of interest to the young women. Mrs. D. H. Perry was elected historian and the class was given the name of the Young Mothers' Class. When Miss Orr gave up her class because of illness and those women joined Mrs. Lee's class, the name was changed to the Mothers' Class. Some years later, as their children grew up, the name was again changed, this time to the Women's Bible Class, the name it still uses. From the first its influence was destined to be felt over Asheville through its many missions of mercy, missions that have continued through the years to be a blessing to many people.

Its mission work began when it received a call through the American Legion Auxiliary for a layette needed by the wife of a veteran whose husband had been sentenced to a prison term. In response members of the class gathered the out-grown garments of their own babies. News of the gift and its donors swept through the mill section of the town resulting in more requests for clothing. In response to these calls the class met in February, 1929, at the home of Mrs. Florence Ryan for an all-day sewing. Calls continued to come and increased as the depression brought unemployment in its wake. The class then began scheduling all-day sewings twice a month. But scraps bags were soon emptied and the economic pinch was also felt by the class members so that supplying the material created a real problem. The policy of the church allowed no fund raising by organizations. However, in view of the changed economic conditions and the needs of people out of work, permission was given the class by the Session to raise money provided it was used for charitable purposes. At first money was raised by serving suppers to different church groups and by cake sales and the sale of quilts. Now and then the class received a welcomed donation from some person who was deeply in sympathy with the mission work it was carrying on. Some years after

it was organized, the class began holding a bazaar in late November. This became an annual affair at which hand-made articles suitable for Christmas gifts and home made candy and cakes were sold, while a turkey dinner was served at noon. Women in the First Church and many in other churches came to look forward to this opportunity of getting beautifully designed and made articles for Christmas giving, while both men and women enjoyed the bountiful dinner. On a smaller scale the bazaar is still held although the dinner has not been served since 1967.

The money raised in these ways made possible an amazing number of mission projects. Over the forty years of its existence the class has not kept a complete or continuous record of its mission work. However, the record available for 1941-42 shows that the class members that year gave a total of 1,354 hours of service and that at their all-day sewings they made and gave where needed 324 garments. In addition they made vestments for the church choir and tablecloths for the tables in the dining room. They visited sanatoriums, distributing Home Department literature, and made contributions to the Mountain Orphanage, to Bible in the Schools, and to the Leper Colony. This is perhaps a typical record and from it and from occasional references found in the records of other church organizations, it is safe to say that through its sewing mission over the years a hundred or more babies, discovering America by way of Asheville, have been swaddled in clothing and blankets furnished by this class. Records show that an unknown number of little girls proudly wore new calico dresses made by the Women's Bible Class and distributed by Miss Grace Miller of the Associated Charities of Asheville, while boys in the Maxwell Orphanage and School near Franklin received hundreds of garments. At least one whole family of children received complete clothing for a year, while children in other families were provided with clothes so that they might attend school. Garments were made for the children of missionaries home on furlough or permanently returning to the United States. For some years the class kept a bag into which used clothing, especially children's clothing, might be deposited for distribution. Children in the Mountain Orphanage, now the Presbyterian Home for Children, were many, many times recipients of clothes made at the all-day sewings, some of the garments being made from material donated by the Asheville Cotton Mill. The class also made draperies for the Home and furnished money for needed equipment. It contributed money to a few high school and college girls. One happy occasion for both the class members and the children was an Easter Egg Hunt held in Montford Park on April 18, 1935. An admission fee of ten cents was charged, and the enjoyment of the children made the event one that has been remembered by the class.

But when all this has been said, the half has not been told. The class has not sought praise for its work, and members interviewed have merely said, "We tried to meet the needs of people as we saw those needs arise." Mrs. Lee, as teacher of the Women's Bible Class, has been the leader and guide in these missions of mercy. That was recognized by the Session, which wrote her a letter of appreciation on the occasion of the 25th anniversary of the beginning of the class. In it they commended her untiring efforts and her faithful teaching of the Word. With her teaching experience previous to that anniversary and her teaching since that time, she has completed 50 years of Bible teaching in Church School classes. And during those years she has always led her class into the joy of service for others.¹

During this score of years other church groups were also engaged in missions of mercy. The Woman's Auxiliary and each one of its Circles had secretaries for special projects. These included, among others, such causes as Foreign Missions, Home Missions, the Mountain Orphanage, the Maxwell Home and School for Boys, Local Social Missions, Christian Education, and Ministerial Relief. Miss Orr's report disclosed some of the work carried out in Asheville by the Auxiliary. In addition, many of the members were visitors to the shut-ins in the sanatoriums, in the County Home, and in the homes of church members, while one Circle "adopted" a sanatorium, being responsible for both the visiting and the teaching of Bible classes conducted there. From September 30, 1929 to October 1, 1930, Auxiliary members made 20,772 visits in the name of the church and reported 87 church families having family altars.

Each year the Auxiliary contributed money toward the support of the Travelers' Aid of Asheville. It yearly paid the expenses of a Negro woman to the Conference for Negro Women, and it helped to defray the expenses of the church's young people attending conferences. In 1927 it gave a scholarship of \$100 to a girl attending Montreat College and in 1932 established a scholarship fund available to young people of the church needing financial help to attend college. This fund was to be known as the Robert F. Campbell Fund. When Miss Orr became ill, the Auxiliary, in appreciation of her outstanding work in the organization, included in its budget a monthly sum to help defray her hospital expenses. In 1927 it gave \$300 toward the furnishing of a room at Assembly Inn. As a result of serving suppers to church groups, it was able to contribute to repairs needed in the Church School building and to give toward the building fund and in 1935 to buy a new carpet for the church and give \$104 for redecorating the Church House. In fact, at a time of some special need, in reply to a Session request, the Auxiliary agreed to lend the officers the money to cover the amount

needed. However, other arrangements were eventually made to meet the crisis.

For some years one of the mission concerns of the Auxiliary was the Maxwell Home and School for Boys. It consisted of a school building, a home, and some farm buildings and was on a farm acreage near Franklin, North Carolina. The boys spent a part of their time in farm work and a part in study. The Home had been developed to provide orphan boys an opportunity to work and study in a Christian environment. It served a 'distinct need, for it was in a part of the state where educational opportunities, even when available, were sub-standard. In 1925 there were 20 boys in the home, ranging in age from seven to seventeen years. That number later increased to 34 and, as one Auxiliary member said, "They needed everything." Each year the Auxiliary held a "Maxwell Shower" that brought in both money and clothing. The collection for 1925 amounted to \$96.50, but increased the following year to \$1024.59. In 1925, in addition to the collection, a box containing clothing and small articles suitable to the age of the receiver was sent to each boy, and from time to time scholarships were arranged that paid the expenses of one or more boys. Some of the collections over the years went for desks and other school needs and for kitchen equipment. This Home had always had a struggle to operate and in 1927 the presbytery, in view of the establishment of public schools in the area and in view of the mounting debt being incurred by the Home, decided to close the institution. Then the Woman's Auxiliary of the First Church included in its budget for some years a sum to be applied to the debt of \$2200.

The Mountain Orphanage, from the time it was established through the combined efforts of Dr. R. P. Smith, secretary of Home Missions for the Presbytery of Asheville, and Dr. Campbell, chairman of the Presbytery Committee on Home Missions, was a special mission concern of the First Church. The Woman's Missionary Society had it as a special project, and after the Woman's Auxiliary was formed, the Orphanage became one of its home mission interests. That interest deepened when the institution was moved to a site near Swannanoa and so was easily accessible to Asheville people. During these years of the 1920's and 1930's mission work in connection with it consisted of furnishing money for its operation, giving clothing, visits by church organizations, and the "adoption" of children by circles and by church members. The Woman's Auxiliary began sponsoring a "Shower" at Thanksgiving time. To it children of the Sunday School brought canned goods, the Women brought gifts of money, and both the Men's Bible Class and the Men of the Church contributed most generously. This "Shower", often taking the form of a Tea, became one of the annual events of the church and has so remained.

Publicity through the city newspapers and through the information given in *Our Mountain Work* resulted in arousing the interest of Asheville business firms and citizens, who supported the Home with goods and money. Later, another source of support came from the plan "In Lieu of Flowers," which directed people's attention to a worthy method of honoring the memory of friends and relatives. Children from the Home were often guests at the "Shower" and guests of the church for special meetings and visitors in the homes of members. Circles contributed furniture, kitchen equipment, and in 1924 the Woman's Auxiliary gave \$430 for a library in the Home. The pattern established in these years has been the pattern followed to the present time.²

Much of the generosity shown this Mountain Home for Children project has been the result of articles and information contained in *Our Mountain Work*. Such a publication was proposed by Dr. Campbell and the Session of the First Church in 1904, with the idea of making it a joint project of the First Church and the Home Mission Committee of the Asheville Presbytery, of which Dr. Campbell was chairman. It was not until 1910 that the first issue of *Our Mountain Work* appeared. Since that date it has been published regularly by the Asheville Presbytery in the interest of "The whole work of the whole Church promoted in or supported by Asheville Presbytery." It is perhaps the oldest of many publications issued by presbyteries and synods in the General Assembly in the interest of the work of the Church.

Besides furnishing money for mission projects, the Men of the Church started and operated a Church School for all denominations at the village of Oteen, and they regularly visited Oteen Hospital and other sanatoriums in and around Asheville, while the Men's Bible Class investigated the possibility of setting up, supporting, and operating a Church School at the old Newton Academy. As a result, a School there came into being. Both groups of men responded to the call for financial aid that came from the Oak Forest Church in 1927 and two years later they contributed toward the construction of a manse for that church. All organizations were asked in 1934 to join in a campaign to raise money to repair the sanctuary and the Church School classrooms of the First Church.

The young people were also deeply involved in missions of mercy. A report for the year 1929-30 submitted to the Session by E. Wallace Smith, Jr., secretary and treasurer of the Church School, showed that in a twelve month period the Crusaders had made donations to the Student Loan Fund, had contributed to the Young People's Work of the Presbytery, had given scholarships to two or more children in the Crossnore School, had pledged \$100 to the budget of the church, had given Thanksgiving and Christmas baskets, and had worked with other organizations

in various projects. Crusaders had also helped in taking the church survey in Kenilworth that led to the establishment of a Church School and had been regular in teaching in that Church School and at the outpost School at Bingham Heights, which they had established, and at the School at Possum Hollow and the one at Ivy. They had raised money to supply Mr. Edmund's new car with gas. They had held the opening services at the Church School at First Church. They had had charge of the church service on each fifth Sunday evening, and following a Young People's Conference at Banner Elk, they had made a report to the congregation at a church service. They had presented skits and short dramas of religious nature to various church groups and had entertained patients in the County Home and in the sanatoriums, where their choir and their orchestra gave programs. This report reveals the typical activities carried on by the Crusaders during the 1920's and 1930's.

At the church services special mission needs were emphasized, both needs at home and those in foreign fields. For them special collections were taken, and during the depression years a collection was taken each fifth Sunday for the poor in Asheville. From the funds thus raised, children in the Church School and families in the church needing help were aided financially. Appeals were also made from the pulpit for the support of mission work being carried on in the city through such groups as the Good Samaritan Mission, the Salvation Army, and the Associated Charities. In addition to these mission projects on the home front, the church was aiding in the support of several missionaries in foreign fields and was keeping in touch with First Church members working in Africa, China, Korea. Even the children in the lower departments of the Church School were mission conscious and several times sent their small collections to the leper colony for the use among afflicted children and the children of afflicted parents. Through these missions of mercy both children and adults of the First Presbyterian Church of Asheville were learning the joy and the enrichment of life that comes from sharing and from Christian service.

Man Of God

"The righteous is an everlasting foundation."

PROVERBS 10:25b

THE CONGREGATION of First Church at a called meeting on October 3, 1937, listened to the reading of a letter from Dr. Campbell. In it he offered his resignation and asked that the members join him in requesting the Asheville Presbytery at its meeting on October 12 to dissolve his pastoral relationship with the church, effective December 12. He would, he stated, be willing to serve until a successor was ready to take charge. This was his second resignation from this pastorate. The first one— in 1917— the congregation had respectfully refused to accept. Now, in view of Dr. Campbell's 79th birthday on the date he set for giving up his work and in view of the fact that his full and rich 45-year ministry at this church entitled him to a future of less responsibility, the congregation voted to concur in the request and on June 12, 1938, conferred upon Dr. Campbell the title of Pastor Emeritus. Yet the people voted with a feeling of sadness and of deep loss. There were those in that congregation that day who had never had another pastor. Dr. Campbell had baptized them as infants. He had taught them the meaning and responsibilities of church membership and had heard their vows as they joined the church and took their first communions. He had sent them away to schools and colleges with his blessings. Still later, he had joined them and their chosen mates in the holy bonds of matrimony. As children had blessed their homes, he had baptized their infants and heard their own renewals of faith as parents. He had given comfort and hope as sorrows and bereavements had come into their lives. As they listened to the words of resignation that Sunday morning, their thoughts swept back over the years and they knew in their hearts that Dr. Campbell,

through his work and through the direction and inspiration he had given them, had been the guiding light in their lives. So on that October day a serious congregation cast a vote that left it with a keen sense of loss.

In this resignation Asheville also felt a sense of loss, for Dr. Campbell was identified with practically every humane and forward looking action taken by the city during his years as one of its ministers. To the citizens he had become "the voice of conscience, the voice of God and the voice of hope and the symbol of integrity."¹ To many in the church and to many outside the church he epitomized Christian conduct and godly attributes. Perhaps his reflection of the righteousness of God was best summed up by a four year old girl, the daughter of parents of another denomination. At a window one day she turned to say to her mother, "I just saw God pass by." Curious, her mother reached the window in time to see Dr. Campbell turn the corner into the intersecting street.

It was inevitable that honors should come to this man who expected no recognition for his efforts. He was a charter member of the Pen and Plate Club, made up of outstanding business and professional men of the city, and the papers he gave at the meetings were indicative of his knowledge of the conditions and needs of the town and county. They showed, too, his insight into the methods of meeting the existing needs. One of those papers led to the formation of the Court of Domestic Relations. For 31 years following its organization, he was president of the Board of Trustees of the Good Samaritan Mission, which he was largely instrumental in establishing. For 25 years he was chairman of the Inter-Racial Committee. His powerful sermon on Race was later published under the title "Some Aspects of the Race Problem in the South." He was also vice-president of the Lord's Day Alliance of America, and he was a member of the North Carolina Child Labor Committee. During the First World War he served his country as a member of the Executive Committee and chairman of the Civilian Relief Department of the Buncombe County Red Cross. Thus over the years he served well his city, his county, his state, and his nation.

His own church, the city, and the other churches of the city paid him honor. In 1927 on the occasion of his 35th year as pastor at the First Church, his work was the subject of sermons and his birthday was celebrated with a reception. Five years later—in 1932—the church observed his 40th year of service and at the same time the century since the little congregation had been taken back under the care of Concord Presbytery. (See Chapter XV.) The services held at that time and the reception following were described in detail in *Our Mountain Work*. The meetings were presided over by Dr. Paul Ringer and congratulatory notes were read and tributes given by R. L. Fitzgerald, the only remaining

member of the committee signing the call for Dr. Campbell to come to Asheville; by Allen T. Morrison of the Board of Deacons; by J. Walter Moore of the Session; by Miss Dorothy Love of the Young People's Groups; by the Reverend Leland Edmunds, Assistant Pastor; by Mrs. Whitefoard Smith of the Woman's Auxiliary; by Dr. R. C. Anderson, president of the Mountain Retreat Association; by Dr. R. P. Smith of the Presbytery; and by the Reverend Mr. D. M. Litaker of the Ministerial Association of Asheville. Mrs. W. A. Ward, on behalf of the Woman's Auxiliary, presented Dr. Campbell with a check for Home Mission work. A century of the church's work was symbolized in the 100 candles on the huge birthday cake at the reception. This occasion also marked the 23rd birthday of the Reverend Mr. Leland Edmunds.

On Dr. Campbell's birthday in 1937, when his official resignation became effective, a service honoring him was held at Trinity Episcopal Church to which the officers of the First Church received special invitations. Members of both congregations were present to observe the 45 years of Dr. Campbell's pastorate in Asheville and to emphasize the close and friendly relationship that these two churches on Church Street had enjoyed during that time. The combined choirs of the two churches furnished a musical service, and the brief sermon delivered by the Rector, the Reverend Mr. George F. Rogers, centered around the theme of ministry. In tribute to the guest of honor, the Rector said, "The congregation of the Trinity Church unites in extending to him loving birthday greetings and in expressing deep appreciation of his long and blessed ministry."

Five years later when, as Pastor Emeritus, Dr. Campbell celebrated his 84th birthday, the Session of the First Church wrote him this letter:

December 12, 1942

Dr. Robert F. Campbell
6 Pearson Drive
Asheville, N. C.
Dear Dr. Campbell:

On this, your eighty-fourth birthday and also the fiftieth anniversary of your ministry in Asheville, the Session of the First Presbyterian Church tenders you its warmest felicitations and congratulations. The members of the Session have known you for a varying number of years, depending upon their tenure of office. All of them have learned to love you for your high qualities of mind and heart, for your spirituality, for your devotion to the cause of Christ's Kingdom on earth, for your outstanding ability as an expounder of the Word of God, for your sympathetic understanding and humanitarian wisdom. Furthermore, they have seen in you the zealous citizen—ever laboring for the welfare and betterment of this community;

praising here, criticizing there; at times militantly opposing that which was contrary to your carefully weighed opinion; always ready to listen to arguments against your position; tolerant in thought and deed, believer in the Golden Rule; you have made yourself in Asheville the Apostle of Righteousness in civic, economic, political, and religious circles.

We have been blessed in your being allowed to complete more than four-score years in the service of God and of mankind. We wish for you a happy birthday and we cherish the hope that for many years to come we may, on your natal day, be privileged to send you our renewed assurance of our constant affection.

Paul H. Ringer
For the Session of the
First Presbyterian Church²

On Saturday, December 12, 1942, *The Asheville Citizen* carried an editorial that contained this tribute: "The Asheville community today offers its tribute to Dr. Campbell on the double anniversary of his birthday and his half century of labor and leadership." It called him an "unofficial shepherd without regard to creed or color . . . a citizen of always quickened conscience and convictions." The same issue of the paper carried an article with the headline "Veteran Pastor is Celebrating Two Anniversaries." It concluded with these words: "It is difficult to find any phase of community life over a span of half a century that has not been strengthened and affected in some manner by the wise counsel and courageous voice of Dr. Campbell." The article was accompanied by a picture of Dr. Campbell seated at his paper laden desk.

Both Sunday services on December 13 were devoted to his pastoral work in Asheville and the community. R. R. Williams, Sr. was chairman of arrangements, and the morning sermon was preached by Dr. Walter L. Lingle, President Emeritus of Davidson College, who spoke on "Our Presbyterian Heritage." The evening service was a union meeting with members of other churches present and with Dr. C. Grier Davis presiding. The Reverend Mr. J. Clyde Plexico, pastor of the West Asheville Presbyterian Church, read the Scripture lesson and the Reverend Mr. Paul N. Gresham, pastor of the Kenilworth Presbyterian Church, offered the opening prayer. Both the West Asheville Church and the Kenilworth Church had come into being largely through the dreams and the efforts of Dr. Campbell. Then followed a series of five minute greetings and tributes. James E. Howell spoke for the congregation; the Reverend Mr. George F. Rogers, Rector of Trinity Episcopal Church, for the Ministerial Association; J. V. Erskine, a layman, for St. Lawrence Catholic Church;

Rabbi Robert P. Jacobs, Spiritual Leader, for Beth Ha Tephila; and City Manager Pat Burdette for the City of Asheville. Congratulatory letters were read from the Reverend Mr. J. S. Williams, former Chaplain of the Good Samaritan Mission, from the Reverend Mr. Robert King, Moderator of the Synod of Appalachia; and from the Honorable Charles Rose, Moderator of the General Assembly. A ten minute address was delivered by Dr. H. B. Dendy of the Weaverville Presbyterian Church. He spoke on "Dr. Campbell and the Asheville Presbytery" and was responded to by Dr. Campbell.³ A special Bulletin carried a sketch of Dr. Campbell's life, written by George McCoy of *The Asheville Citizen*. On the final page of the Bulletin were other greetings including those from Dr. L. O. Miller, a Negro physician, who wrote on behalf of the Inter-Racial Committee; Judge Hubert C. Jarvis of the Buncombe Court of Domestic Relations; and Rabbi Leifer of Bikur Cholim synagogue.

The Presbyterian Church, U. S., honored Dr. Campbell by electing him to important positions. On the presbytery level, honors included the chairmanship of the Committee on Home Missions and several terms as Moderator and several times as a commissioner to the General Assembly. On the Synod level these honors included the election as the first Moderator of the Synod of Appalachia and the chairmanship of its Work Committee and from 1931 to his death as a Trustee of King College. On the Church-wide level these honors included membership on General Assembly Committees, membership on the Board of Trustees of Montreat College for Girls and on the Board of Directors of the Mountain Retreat Association, and membership on the Executive Committee of the Historical Foundation. The highest honor the church can bestow was given him when at its meeting in El Dorado, Arkansas, in 1927, he was elected Moderator of the General Assembly. He was known throughout the Church for his sound thinking and his courageous approach to problems and was called upon for various occasions. Thus he delivered the principal address at the 25th anniversary of the removal of Union Theological Seminary to Richmond, Virginia. The Church Bulletin for May 27, 1923, quoted this appraisal of his address as given in the *Christian Observer*: "It was heard with rapt attention . . . he invested his subject with interest and charm, and made a valuable contribution to Presbyterian history."

In 1930 he received the high honor of being invited to deliver the Sprunt Lectures at Union Theological Seminary, of which he was a Trustee. There were eight of these lectures, one being given daily before the faculty and student body of the Seminary. The theme running through the series he called "Freedom and Restraint," the title given them when they were published in book form. The first lecture set the tone of the series and was called "Freedom and the Authority of the Scrip-

tures." It was followed by "The Spirit and the Letter," "The Individual and the Institution," "Freedom and the Law of the State," "Sunday Laws and Liberty," "The Ideal and the Practical," "The Law of Liberty and Self-Restraint," and "Whose Man?" Three had earlier been given as papers at the Asheville Pen and Plate Club but had been revised and expanded and in parts rewritten for giving at the Seminary. The lecture entitled "Sunday Laws and Liberty" was later published as a pamphlet for distribution by the Presbyterian Committee on Publications. The final lecture, "Whose Man?" focused the theme of freedom and restraint upon the individual. In it Dr. Campbell told his listeners, "You ought to be nobody's man." He brought out that one should not be dependent upon anyone; he should never allow himself to be subsidized by anyone. He should have fear of no one, and he should follow no one blindly. But he told his audience, "You ought to be everybody's man." One should be everybody's man in sympathy and in service. Lastly he said, "You ought to be God's man." One should always and at all times live by the principles of God as revealed in Christ. Then only can one be truly nobody's man and everybody's man.⁴

On April 3, 1947, after a lingering illness, Dr. Campbell, in the 89th year of his life and the 63rd year of his ministry, entered his Eternal Home. His last message to the members of the First Church, given through Mrs. Campbell, was to remind them of the words in Proverbs 3:5-6. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." These words, he said, he had believed and trusted, and in his lifetime had found them to be true and had learned that "God could be trusted to provide a way." Letters of tribute came to the First Church and to the family from those in humble positions and from those in places of authority, and all gave thanks for the righteous life of a man of God. On December 14, 1958, the 100th anniversary of his birth was observed at the morning service at First Church. Dr. C. Grier Davis, in a sermon called "Robert F. Campbell, the Providence of God," traced the life and work of Dr. Campbell and its lasting influence upon the church and the community and expressed the thanks of a grateful people for the shining example of a godly life.

One of the pressing needs of the First Church facing Dr. C. Grier Davis as he assumed his duties as minister was the renovation and enlargement of the church plant and the Church School building. Dr. Campbell as early as 1926 had urged a program of enlargement and later had stressed that need. Necessary repairs had been made but not much more when the depression made impossible any thought of raising money on a scale large enough for a building program. In 1938 Asheville was

slowly returning to normal economic conditions and building plans were again revived and a building fund was started. In 1940, in order to call attention to the desperate need of enlargement and renovation, an attractive eight-page booklet called "A Centenarian Plans For Its Future" was published. In 1941 a Presbyterian Church would have graced Church Street for 100 years. Dr. Campbell was deeply interested in the building project and as Pastor Emeritus had in the booklet given this message to the congregation:

"In the prosperous days of the late 20's plans were inaugurated for the enlargement and improvement of the church building. This movement was interrupted by the financial crash and postponed until better times should justify its renewal.

"These better times are at hand, and your officers have spent two years with the help of the best architects, in perfecting plans which in our judgment are not only in keeping with the architecture of our church building and with the best in Presbyterian tradition but will give to this church one of the most beautiful and well-appointed buildings in the country. These plans have been submitted to the congregation for criticism, and suggested alterations have been given careful consideration before reaching a conclusion. All that was of value and could be saved in the present structure has been preserved.

"We agree with your officers that the time has long since passed when the House of God should not only be repaired, but beautified and enlarged to meet the needs of our people. We write in an earnest appeal to every member of the congregation to contribute as liberally as possible to this movement."

Had these building plans been completed, they would have included a chapel, which for some years church members had hoped to construct as a fitting memorial to Dr. Campbell's years of service. But when only the sanctuary and Church School plans had been definitely worked out, the country was plunged into a second World War, and all thoughts of building had to be abandoned. After peace came, restrictions on building materials remained in effect and by the time they were eased, there had been a drastic increase in construction costs so that the fund already received or pledged for that purpose had lost a part of its buying power. It was therefore not until 1946 that a building fund campaign was again undertaken, with completed plans for the church plant calling for three stages of construction. One of these was the long-hoped-for chapel. But that dream did not at that time become a reality, for with the costs for the sanctuary and the Church School construction—both long overdue—running higher than anticipated, the chapel had to be left for some future date. Thus it was not until the 1967-68 building program that the dream

of many years took shape in a beautifully designed chapel north of the sanctuary. It is fitting that this place of worship should occupy the site of the old church office building, where Dr. Campbell spent many long hours during the busy years of his pastorate. It is also fitting that the bricks of that office building should form a part of the walls of the narthex of the Robert F. Campbell Memorial Chapel.

A ground breaking ceremony was held at which Mrs. Campbell, Robert Campbell, a son, and Ruffner Campbell, a grandson, and his family were present and participated, using "golden" spades. The first service held in the completed chapel was one that Dr. Campbell would have chosen for the occasion, for it was a communion service. It was held at nine o'clock on Dedication Sunday, August 18, 1968, with Dr. R. E. McClure, who knew Dr. Campbell intimately, giving the Communion Meditation. Because of limited seating capacity, this service was restricted to those who had been members of the church when Dr. Campbell was its minister. Among those attending was Mrs. Ralph Lee, the only member of the church who had heard Dr. Campbell preach his first sermon in the Asheville sanctuary.

The Dedicatory Service for both the Chapel and the Educational Building was held in the sanctuary of the church at eleven o'clock, with a Litany of Dedication led by Dr. McClure. The sermon, "Whose Man? God's Man," was delivered by Dr. C. Grier Davis, who for ten years had valued the advice and help of Dr. Campbell, at that time Pastor Emeritus. The text chosen was Proverbs 3:5-6, Dr. Campbell's final message to the congregation. Dr. Davis, who as a student had listened to the lectures called "Freedom and Restraint," presented a vivid word portrait of Dr. Campbell and his work by showing him as a Christian man and minister who in every avenue of his life fulfilled the standards set up in the final lecture call "Whose Man?" By giving instances of his work and sermons and addresses, Dr. Davis showed that Robert Campbell was nobody's man. He followed nobody blindly and he feared no one, speaking out when he felt it was needed in behalf of unpopular causes and on social and political problems, on occasion "taking issue with the governor of the state, the legislature of North Carolina, the city council, and the newspaper." It was through his determined efforts, carried through five Synod and two General Assembly meetings that King College was saved to the Church. "His quiet courage," Dr. Davis said, "made him a formidable opponent."

Yet "there was a well of sympathy in his heart that was never exhausted," and he was thus everybody's man. "He had a reverence for other people's reverences." Because of this reverence, "he was closer to the Jewish community than most people were aware. He preached in their

synagogue and spoke at the 50th anniversary of the Beth Ha Tephila congregation," while he was "a brother in Christ to the Catholics." He was always a friend to the Negroes of the community and was concerned for the future of juvenile offenders. His love for people found expression in founding the Good Samaritan Mission and in helping to found the Mountain Orphanage, now the Presbyterian Home for Children of Black Mountain, North Carolina, Inc. Summarizing Dr. Campbell's Christian character, Dr. Davis said, "Dr. Campbell was God's man because he was nobody's man. He was dependent upon nobody. He was subsidized by nobody. He feared nobody. He accepted no favors which would make him subside when he ought to act, which would induce him to be silent when he ought to speak. He was a man of quiet courage."⁵

Dr. Davis concluded his sermon "Whose Man? God's Man" with the closing words of Dr. Campbell's final lecture in the Sprunt series: "And if you are God's man, you will be your own man. In him alone we find our freedom. Only he can liberate us from our evil passions and the domination of sin. 'If ye abide in my word,' said Christ, 'then are ye truly my disciples; and ye shall know the truth and the truth shall make you free.' He who is God's man and he alone finds the true balance, the perfect equilibrium of freedom and restraint."

At the stated summer meeting of the Asheville Presbytery held on July 15, 1947, at Weaverville, Dr. C. Grier Davis read a Memorial to Dr. Campbell. That Memorial is given in Appendix H.

The Church At Work

"Herein is my Father glorified, that ye bear much fruit."
JOHN 15:8

WHEN DR. CAMPBELL resigned his pastorate, effective December 12, 1937, a congregational committee was appointed to secure a successor. With George Wright as chairman, the committee was composed of 12 members, representing the Session, the Diaconate, the Woman's Auxiliary, the Men of the Church, the Church School, and the Young People. Three months later, on March 27, 1938, this committee submitted to the congregation the name of the Reverend Mr. Calvin Grier Davis, at that time minister at the Second Presbyterian Church in Norfolk, Virginia, a pastorate he had held for five years. A native of Arkansas, Mr. Davis had received his college education at Hendrix College, Conway, Arkansas, and at Davidson College. For one year—1928-1929—he was a ministerial student at Princeton Theological Seminary, transferring to Union Seminary, Richmond, Virginia, from which by 1931 he had received both a bachelor and a master's degree in theology. He was ordained on June 18, 1931, at Pine Bluff, Arkansas, and after a year's work in that state as a presbytery missionary, accepted a call to become assistant pastor at Grace Covenant Church in Richmond. From there he went to the Norfolk church. On July 6, 1935, he was married to Miss Rebecca Spencer McDowell of York, South Carolina.

By a unanimous vote, the congregation of First Church sent him a call. He accepted it and came to Asheville in May, 1938. This choice of a successor to Dr. Campbell was a fortunate one, for C. Grier Davis brought a vigor of action and a force and urgency in his sermons that furnished spiritual food to the congregation and that inspired members to participate in church activities and missions. His ability as a speaker and

his insight into events and his fearless approach to problems soon made him a recognized leader in the city, and the spiritual influence in the community that the church had exerted under the leadership of Dr. Campbell continued to be felt.

In mid September of this first year of Dr. Davis' pastorate, Tom Wolfe "came home again," this time on "The last Voyage, the longest, the best." Dr. Campbell, who was the church's pastor during the years that Tom was a Sunday School pupil at the First Church, conducted an impressive service, with Dr. Davis assisting. Then Tom was laid to rest on a quiet, grassy knoll in Riverside Cemetery beside the resting places of Grover, Ben, and his father. The city that had been stunned by *Look Homeward Angel* in 1929 had come to recognize its native son for the literary genius that he was and had come to feel a pride in his growing literary fame. So it was with reverence that Asheville received Tom Wolfe on this last journey home and citizens agreed with the epitaph later put on his tombstone. "Death bent to touch his chosen son with mercy, love and pity, and put the seal of honor upon him when he died." Some years later, through a movement begun by the Western North Carolina Historical Association, the Old Kentucky Home, the Wolfe boarding house in which Tom had grown to manhood, was purchased and became the city's memorial to Wolfe, the literary artist, who belongs no longer to the city or the nation, but to the world.

In 1938 Asheville and Western North Carolina were recovering from the crippling economic and psychological effects of the depression. Some steps toward a return to normal had been taken as early as 1933 and in 1936, as a solution to the heavy loss sustained by the local governments, a refunding agreement was worked out. Aid came to the mountain region through help given by the various recovery acts passed by Congress in the hope of rebuilding a stabilized economy. With the assistance available under the National Industrial Recovery Act, most of the closed factories in and around Asheville reopened, calling workers back to their jobs. The Public Works Administration set unemployed men to work on public projects, and the Federal Emergency Relief Administration dealt with individual cases of need, while the Home Owners Loan Corporation aided in the financing of homes. Farmers received aid through the Agricultural Adjustment Administration and through the Resettlement Administration. However, citizens received none or only a negligible part of what they had lost in the bank failures. Yet by 1938 one of the reassuring signs of a brighter economic future was the return of summer tourists. Their coming, even though at first in small numbers, signified that in general people could again spend money for vacations, and the tourist trade meant to Asheville a welcomed season of profit.

Mr. Davis, who in 1943 would be Dr. Davis, delivered his first sermon in First Church on May 15, 1938, using as his text Paul's encouraging words to the Christians in Rome: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) During the 20 years of his Asheville pastorate, he used this text for his anniversary sermons, each sermon illuminating a new facet and a new depth of meaning and another ageless application of the great Apostle's words. The installation service took place on Sunday, June 12, with Dr. R. D. Bedinger preaching the sermon on the subject "The Daring of Faith," with its text from I Samuel 14:6. Dr. John W. Caldwell, pastor of the Montreat Presbyterian Church, delivered the charge to the minister and Dr. Campbell gave the charge to the congregation. The newly installed minister pronounced the benediction. Elders on the installation committee were Dana B. Burns, of the First Church, J. J. Stone of the Kenilworth Church, and R. E. Magill of the Montreat Church. Following the service a congregational meeting was held at which the church members unanimously adopted the resolution presented by the Session to confer upon Dr. Campbell the honor of Pastor Emeritus with a yearly salary of \$1200.

Asheville in 1938 was a city of more than 51,000, and the First Church had a membership of 1,271. The year's total contributions reflected the depression that had drastically reduced the church's income and had caused a budget deficit. There were other problems, too, facing the church, and in what his congregation would soon learn was his characteristic manner of meeting and solving them the new minister enlisted the help of the officers of the church. At a meeting of the Session held at the Country Club on June 1, he pointed out the need of setting into motion the church's campaign for the Church-wide Annuity Fund, the need of a study of the physical conditions of the church "with the view to working out a comprehensive building plan to be carried out in an orderly fashion as soon as practical," the need of a study pertaining to the staff and the efficient work of the church and the Church School, and the need of a study of the music of the church in the light of modern concepts. Later in 1938 the Session took up the problem of the rotation system for the deacons and a review of the church roll. Committees were appointed to work in the various areas of need and one to work with the minister on the spiritual condition of the church.

Out of the reports made by the committees that covered the total needs of the church the suggested plans were put into operation during the following year. The campaign for the Ministers' Annuity and Relief Fund was begun on November 1, with \$10,000 as the quota set for the First Church. The plan as outlined by the General Assembly was to raise

an accrued liability fund of \$3,000,000. The campaign had been launched in 1929, but because of the depression had gained little headway. With the promise of returning prosperity, the campaign was again stressed throughout the Church as a "Debt of Honor." Under it ministers would pay 2 1/2% of their yearly salaries into it and the church 7 1/2%. It was estimated that after 35 years of service a minister would be able to retire at 1/2 his salary. The Church papers carried articles concerning the need of the Fund and the local Church Bulletin from time to time devoted space to it. On December 4, 1938, a canvass of church members who had not yet pledged was made and that evening a Victory Supper for the Ministerial Annuity and Relief Fund was held at the church. Reports given showed that First Church had "gone over the top," subscribing \$10,255.20.

A committee study of staff needs resulted in the employment of Miss Mary Lillian Fairly as director of Religious Education. Mr. Axson continued as superintendent of the Church School but was relieved of his other duties and took over the work of church treasurer and custodian of buildings. Miss Wilds was to continue as secretary to the pastor and as church visitor. Mr. and Mrs. Leonard Phillips were employed as choir director and organist. When in 1940 they resigned because of Mr. Phillips' health, Sam Fox was called to be choir director at \$50 a month. With an ever increasing salary, he ably held this position, with the exception of his period of military service, until February, 1961.

The report of the committee on spiritual needs of the church led to revising the church roll and making a roll of each church organization with copies given to the organization officers and placed in the church files. Letters were written to all members away from Asheville in schools and to all non-resident members, while members indifferent to the church's needs were called upon. A Church School Council was set up charged with the administration of the School and its work. An Ushers' Guild of 24 men was formed with John M. Carroll and Dr. Robert Stewart as chief ushers. The Men of the Church was reorganized with plans to meet quarterly instead of monthly. Under Miss Fairly's direction, the youth work was reorganized into three groups—the Pioneers, the Juniors, and the Fellowship Group. Beginning in October, 1939, Wednesday evening was designated as Church Night. A supper costing 25 cents was followed by a short lesson or talk by Dr. Davis on a Bible subject or a present day problem in the light of Bible teachings. Immediately after the supper a program for children was held under the supervision of Miss Fairly and following the talk by Dr. Davis, each of the church organizations held its meeting. Two adult Bible courses were offered at this time. These Church Nights proved popular and for several years were held weekly from October to

May. Each organization served as a host for one or more of the meetings. A Bible study group was also organized for those between 18 and 30 years of age and held its meetings at 6:30 on Sunday evenings, with Dr. Davis as teacher.

The need for the renovation and expansion of the church plant had long been recognized, but the depression had reduced the work in that direction to essential repairs. The study and planning committee appointed in 1938 was composed of Theodore D. Morrison, chairman; Granville Taylor, George H. Wright, Dana Burns, James M. Coleman, J. Lawrence Widman, Roy P. Booth, Charles D. Parker, Miss Alda Wilson, Mrs. R. A. Little, and Mrs. Burnham S. Colburn, Sr. In its early report the committee suggested that a comprehensive plan be worked out and carried into operation by units as the contributions to a building fund would permit. Working with this committee was an appointed finance committee composed of R. R. Williams, Sr., chairman; Dr. Paul Ringer, George H. Wright, James M. Coleman, Walter Abernathy, Burnham S. Colburn, Sr., J. Lawrence Widman, W. H. Arthur, Everett Mitchell, Dr. J. W. Huston, Miss Genevieve Rutherford, Mrs. H. Edwin Pollock, Mrs. Gilbert Morris, I. J. Reuter, R. Stanford Webb, and Caleb Smith.

At the end of two years, plans drawn up by Wenner and Fink of Philadelphia and revised in the light of committee suggestions were accepted by the committees and Anthony Lord was chosen as the local architect. Dr. E. M. Conover of New York, chairman of the International Bureau of Architects, had been the consultant and on September 29, 1940, he came to Asheville to present the plans and to show slides as the committees presented their joint reports to the congregation. These plans, which were accepted by the congregation, called for three stages in the building program—the renovation of the sanctuary, the renovation and enlargement of the Church School plant, and the construction of a chapel. To give complete information to the members of the church and to serve as a background for beginning a building campaign, the eight-page booklet mentioned in Chapter XVII was published and distributed. It was entitled "A Centenarian Plans Its Future," and contained the architect's drawings of the plans and an estimate of the cost of the project.

The following reasons given by the joint committee for the extensive work outlined in the booklet are listed by George McCoy in his *History of the First Presbyterian Church*: "Air and light are largely cut off on the south side of the church auditorium; the ceiling is low and unattractive; the choir stall is inadequate and poorly arranged for efficiency; the organ is very old and should either be renovated or replaced; the pulpit is too high for the front pews; the aisles are in part poorly arranged, with

the result that there is much crowding after services; proper ventilation is impossible; most of the heating plant is practically worn out; the window frames need replacement; the Sunday School auditorium is almost useless on account of its acoustics; the church house is inadequate as a social hall; the dining room and kitchen facilities are far below the needs; time and termites have about destroyed the church offices; the roof of the church must be relaid or replaced; the steeple needs recovering; the entire plant needs redecoration."¹

The finance committee estimated that the renovation of the church, which was to be the first step in the program, would call for \$100,000, but suggested that work proceed only as contributions were actually received. So it urged that pledges, as far as possible, be in cash and that all pledges be due in 18 months. The building fund campaign began in November, 1940, with the first contribution being a gift of \$10,000 from Mrs. Irving J. Reuter. Other contributions were received until the committee had a fund amounting to \$42,000. Then, as had happened in the past, the program had to be temporarily abandoned, this time by America's entrance into the Second World War.

During the years before America's involvement in the war, the church program was a full one, with many activities carried on by organizations and with projects reaching into the community. The hospitals and the sanatoriums still in operation were visited and the Home Department continued its teaching mission, while minister and elders continued to hold communion services for shut-ins in homes and in hospitals. The Thanksgiving Orphanage Shower brought ever increasing financial aid to this mission project. In August, 1938, to emphasize the church's deep interest in it, all church groups met at the Orphanage, where members were shown through the buildings and got a report of the accomplishments and the needs of the Children's Home. The Men's Bible Class at this meeting presented a program of music, with selections by the Men's Chorus and with Mr. Herbert Caskey leading group singing. During the annual season of mission study, the Church Nights were devoted to reviews of the year's mission book. Often these reviews were given by Dr. Davis and followed by discussion. In 1941 Miss Billie Gammon was present at one of those supper meetings and spoke on "Why I Am Going to Brazil." In addition, every organization used other recommended mission books in its programs, and the Young People and Youth groups presented dramatizations and skits on mission subjects at various meetings of organizations. During the mission season the Sunday morning sermons centered around a mission theme. The Young People's groups continued their volunteer mission work at outpost Sunday Schools and they assisted in the church's annual Daily Vacation Bible

School, which was attended by from 70 to 90 children. In 1941 a group of 17 young people, as volunteers, conducted a Vacation Bible School at Brown's Temple, where the enrollment reached 66. A Church Bulletin carried the letter of appreciation sent by the pastor of Brown's Temple for the services to his people given by these volunteers. Each year the Young People at Christmas time carried the Christmas message to shut-ins at home and in hospitals through the carols they sang.

Evangelism and involvement in church activities were stressed in special meetings. In 1939 a series of "Life Enlistment Services" was held, beginning on February 18, and closing on March 3 with a communion service. Each meeting gave emphasis to and recognition of a special church group and that group attended in a body. In 1940 the First Church participated in the Church-wide emphasis of "Evangelism in Our Church," and daily services were held from February 22 to March 3, with Dr. Frank Crossley Morgan in the pulpit. During the summer of 1941 the Men's Bible Class assumed the responsibility of securing pulpit speakers for the Sunday evening services. The result was that outstanding church leaders attending or conducting conferences at Montreat brought varied messages to the congregation of First Church. Attention was given to bring the boys and girls of the Church School into church membership, and to prepare them for that responsibility a communicant class was held on five consecutive Saturdays preceding Palm Sunday. On that Sunday those taking the course gave public acknowledgment of their faith and took their vows. In 1939 a group of 39 so joined the church. This preparatory procedure and this Easter season receiving of the young into active life of the church has been the pattern since used.

Some of the activities reached beyond the local church. On August 2, 1939, Dr. Davis outlined to the Session a plan, accepted by that body, for proposing that all downtown churches unite in the fall of the year for a 10-week Loyalty Campaign, with attendance records kept. He also outlined a plan for proposing that the Methodist, the Baptist, the Episcopal, and the First Presbyterian Churches join in a series of Lenten services, with each church getting one of the speakers. These two plans met with such approval by other churches that out of them grew a third plan which united churches and civic organizations in a campaign called "The Renovation Program of Asheville and Buncombe County." This was a series of radio broadcasts over WWNC during the month of August. On August 13 church leaders from the religious Assemblies in session at Montreat, Junaluska, Kanuga, and Ridgcrest spoke for five minutes each on the theme "Some Spiritual Resources for the City Set on a Hill." August 20 was designated as Asheville Civic Sunday, with Herbert Caskey as chairman of the committee on arrangements. Before that Sunday all

ministers in the city received a copy of a letter from Mr. Caskey. The following portion of that letter appeared in the Bulletin of First Church:

"Whether so recognized or not, Asheville, with all the summer Church Schools, Camps, Conferences that cluster about it, is actually the religious capital of Southern America. Is there any other center in the entire country that brings together so many representative people from so many of the prominent communities? Should not Asheville in its church life and activities more faithfully reflect what all summer schools and conferences are preaching and teaching for other cities? Asheville might well covet the honor of being Exhibit No. 1 for efficiency in dignified services of worship, intelligent work in religious education for young and old, community service for the sick and the shut-ins, and on many other lines.

"We praise God for the hundreds who have come to Asheville sick in body and gained great victories. Is there any reason why it should not be a "City of Victory" in a much broader sense—over sickness and over sin? This means great messages and some very plain ones from pulpits and in conversation. Then of course, it means a clean city—flies, mosquitoes, filth, smoke, ragweed, and the physically and morally impure crowded out. Yes, "Keep Asheville Ahead" but realize that in the final analysis it is very much your problem and mine."²

On that Sunday—August 20— all city ministers used the church's responsibility in civic affairs as topics for their sermons and some of these sermons were broadcast over the local broadcasting stations. The following Sunday had as its theme for radio broadcasts "Civic Clubs Moving Together Toward a Finer Citizenship" and the speakers were leaders in civic organizations.

For a 10-week period, from October 1 to December 3, 1939, some 25 churches in Asheville, representing practically all Protestant denominations, participated in the Church Loyalty Crusade proposed by Dr. Davis. Its purpose was to arouse loyalty to church services, to give Christ a chance in the lives of the people, and to induce Bible reading and study, and the Bulletin's message to the members of First Church was "This is an opportunity to express your church loyalty by being present at its services and by participating in its fellowship activities. In these days, the challenge for a return to spiritual values is clear and unmistakable. Help your church meet that challenge, and let your church help you." A pamphlet called "The Bulletin of Church Loyalty", giving the church activities and topics of the sermons for the 10-week period, was included in the Bulletin for October 1. Topics for each morning and evening service had been worked out by the Ministerial Association so that every minister in the city's Protestant churches preached on the same subject at

the same time. Some of the sermons were carried over the local radio stations.

After being in operation two weeks, the Crusade was enthusiastically reported as being effective in the life of First Church. It was "stimulating the life of our entire congregation. The church attendance has increased. Over 700 have attended morning services and 325 evening services. A loud speaker has been placed in the Church School building for the overflow crowd. At the morning services there have been 114 visitors and at the evening services 41. They represent 10 states." ³ On November 25 a Life Dedication Day was held, and as a climax to this Loyalty Crusade, the three Presbyterian Churches in Asheville held joint daily meetings from December 3 to December 10, with Dr. Davis as the speaker.

The third project, also proposed by Dr. Davis, came into being the following spring, when the churches cooperated in holding Lenten services. They were held in the Imperial Theater at the noon hour for the convenience of the business people. Each participating church supplied a minister for a week. This became an annual church-sponsored event in Asheville, and in 1941 Dr. Howard Moody Morgan was the Presbyterian speaker. Over the years since, the Lenten speaker supplied by the First Church has often held a series of night meetings at the church, closing with a communion service.

One of the city-wide, church-sponsored projects was the teaching of the Bible in the public schools. It came as the result of the efforts of the members of the Business Woman's Circle of the First Presbyterian Church. Feeling that many children in Asheville were growing up without religious training or a knowledge of the Bible, these women, representing many professions and business connections, discussed in several of their meetings the desire for making the study of the Bible under competent teachers an elective course in the city schools. The enthusiasm aroused in these meetings led to the definite plans which were approved by Dr. Campbell and the Session. Then the interest of the Woman's Auxiliary was enlisted. The next step was to take the idea to other churches, especially to the women's groups. As the only Business Woman's Circle in the city, the group at First Church with more than 70 members was ecumenical, and its members from other churches helped to outline the plan to their own denominations. The response was gratifying, and an interdenominational Committee on Bible in the Schools was set up with Dr. Elizabeth Ramsay, one of the early promoters of the project, as its first chairman. Later, feeling that a man could better present the plan to business men, the group elected Mr. L. T. New, a business man and a member of the First Christian Church, as chairman of the General Committee that held its meetings in the director's room of the Wachovia



The First Presbyterian Church in 1899.



The First Presbyterian Church in 1951.

Committee. Then followed several interdenominational meetings as a result of which funds were collected and pledged by the Baptist, the Methodist, the Christian and the Presbyterian Churches and from groups and individuals within those churches and from business people. In time most of the Protestant churches in the city were including in their budgets sums for Bible in the School.

Miss Loretta Trumbull was hired as a teacher and with the full co-operation of the school authorities, classes were begun in 1937 at Lee Edwards High School. Children taking the course were required to present to the school written permission from their parents. The report at the end of that school year showed that four one-hour classes had been taught daily, with a total enrollment of 169 pupils. The following year a second teacher was employed who divided her time between David Millard and Hall Fletcher Schools. In 1941 a third teacher was employed to work at Stephens-Lee and for a short time classes were also offered at Claxton School. The report for the 1941-42 year showed that all salaries had been met and that a small balance remained in the fund. That year the total enrollment reached 235. Through reports the Committee on Bible in the School kept the public informed of the work and of the needs, and general meetings of all interested people were held at stated times in the different churches. One of the rich rewards of this mission was the development of a warm sense of Christian fellowship and good will among the members of the city's churches as they met in their interdenominational meetings and worked together for the religious training of the children of Asheville.

The movement spread and classes in Bible were offered in the schools of Weaverville, Black Mountain, and Swannanoa. This work continued in the area through the Second World War and until the Supreme Court of the United States handed down its ruling against teaching Bible in the public schools. Then at the suggestion of the local Ministerial Association, the program, reluctantly on the part of all concerned, was discontinued. But over the years of its operation, Bible in the Schools had opened a challenging Book to hundreds of young people and had helped to change the lives of many. Some years later Judge Sam M. Cathey reported that no pupil enrolled in the Bible classes in the schools of Asheville had ever come before his court on charges of misdemeanors or delinquency. One of the Lee Edwards students affected by the classes she took was Anne Barron. During her four year of college that followed, the Business Women's Circle of First Church provided her with a yearly scholarship. Upon her graduation from college, the Circle had evidence of the results of their efforts in at least one life, for Miss Barron chose to enter foreign mission work, and served for some years in Mexico. The

Business Women's Circle also provided yearly scholarships for Katherine Peeke of Weaverville, another girl who had been in the Bible classes of the school she attended. Like Anne Barron, Miss Peeke chose to become a missionary and is still serving in that capacity in Peru.⁴

Other mission activities of these years included the giving of books to the Negro library housed in a building on Market Street, the aiding of the small Jupiter Church with a gift of \$200 for church repairs, and the raising of a fund for the building program of the West Asheville Presbyterian Church. In 1941 the budget provided \$1000 toward the support of Miss Billie Gammon, beginning her missionary work in Brazil, and \$1000 toward the support of Mr. and Mrs. W. J. Anderson in Africa. In November, 1941, Mr. Anderson, home on furlough, was elected an elder in the First Church and was installed in that office on December 7, when at a service he told the congregation of his work as a missionary. In July, 1938, a "Rice Bowl Supper" was held at a joint meeting of the churches on Church Street. The sum of \$177.34 collected on this occasion was sent to the United Council of Relief in China.

Other events of special interest to the church members occurred during these years. Outstanding was the meeting in 1939 of the Synod of Appalachia, the first in many years to be held in the First Church of Asheville. Ministers and representatives were entertained in the homes of members and the noon meals were served at the church by the Woman's Auxiliary. Two years later the members of the First Church had the pleasure and honor of entertaining the members of the Westminster Choir that held a concert at Lee Edwards High School. In September, 1940, a National Day of Fasting and Prayer for Peace was held in the sanctuary. After the service, the sanctuary was open for the convenience of people coming throughout the day for private prayers. In June of the following year another Day of Prayer for a Righteous Peace was held in the sanctuary.

Three events of 1941-42 directly affected the congregation. One was the resignation of Miss Fairly, effective March 1, in order to prepare for her wedding that took place later in the spring. As director of Religious Education, she had added much to the efficient operation of the Church School and to the young people's work. The church was for some time without a needed director of Religious Education. In May of 1941 Mrs. Randolph Axson died. Earlier she had been very active in the work of the church and for some years had taught a Bible class of young women. The church mourned her passing. At the end of that year Mr. Axson, who had served since 1939 as church treasurer and custodian of buildings, retired and early in 1942 went to Savannah, Georgia, where he made his home with two sisters until his death on Sunday, May 6, 1945. From

1922 to 1928 and again from 1934 to 1939 he had served the First Church as a pastor's lay assistant and from 1939 to his resignation had ably served as church treasurer.

In September, 1939, war broke out in Europe, soon involving practically every nation on that continent and looming as an ever present threat to America. By 1941 the United States was drawn into the conflict. So it was that when in August of that year the building committee of First Church received from Wenner and Fink of Philadelphia the final working plans for the renovation and enlargement of the church plant and got the estimated cost from the Merchant Construction Company, assigned to do the work, the advisability of starting the project was questioned. A joint meeting of the Session and Diaconate, together with the building and finance committees, was held on October 13, with Lawrence Merchant and Anthony Lord, architect, present. The group was aware that the congregation was demanding that at least some work be done, but both Mr. Merchant and Mr. Lord pointed out the difficulties that the building trade was facing in this national emergency. After a thorough review of conditions, the officers voted to recommend to the congregation that, because of the present conditions and the uncertainty of the immediate future, the building project be postponed "until materials are available and there is assurance that construction can be completed." This recommendation was presented to the congregation on October 26, with the added recommendation that the church continue receiving pledges and raising money for the project and that all funds so received, together with the amount on hand, be used for no other purpose. The congregation voted to accept these recommendations. However, because of the urgent need, a new heating plant was installed in the Church School building and two pieces of property on Aston Street, which at that time were for sale, were purchased for the future need of expanded parking facilities.

On December 7, 1941, came the bombing of American ships at Pearl Harbor, followed by Germany's declaration of war against the United States. The First Church then faced the enlarged and challenging opportunities for Christian service in a time of war.

CHAPTER XIX

Many Things To Many People

*"As we have therefore opportunity,
let us do good unto all men."*

GALATIANS 6:10a

AFTER DECEMBER 7, 1941, the war was a global one, with America fighting on two widely separated battle fronts. The sons of World War I veterans took their places in the army, the navy, the marine corps, and the air units, seeing action in every part of the globe. Doctors and nurses enlisted and women went into the womans' corps of the various armed services. Again, the young men of Asheville and the First Presbyterian Church answered the call of their country. Industries in and around the city turned their facilities into producing needed war supplies. Among the products leaving Asheville for war uses were lumber, dozens of wood products, paper in many forms and for many uses, hospital supplies, nylon for parachutes, blankets, towels, thread, leather and leather goods, rubber articles, tire cord and automobile tires, and a wide variety of cotton cloth for a multitude of uses from clothing to coarse bags. The vermiculite mines at Bee Tree and the mica mines farther to the north were operated under government subsidy, the only industries in Western North Carolina to be subsidized. Citizens responded to the drive for scrap iron with enthusiasm and in Asheville Norman S. Hildebrand, with a rail lifting machine, salvaged the steel rails of the old street car days and thus added some two million pounds to Buncombe County's collection of scrap iron. With all efforts directed toward war needs, there was soon a shortage of manufactured goods for civilian consumption, and rationing of food, scarce commodities, and gasoline was put into effect.

As war measures, the Federal Government constructed Moore General Hospital near Swannanoa and in Asheville took over the Kenilworth Inn as a naval convalescent hospital. It leased Grove Park Inn, which it used as

an internment camp for Axis diplomats, their families and staffs, and it leased other hotels in the city for use by the personnel of various governmental agencies. The Postal Accounts Division of the United States Post Office Department was moved from Washington, D. C., to Asheville and housed in the Arcade Building, and the Weather Wing unit took over the City Building. Under the pressure of war needs the Asheville-Hendersonville Airport was constructed between the two cities. So while the young men of the city left for overseas duty, these government-operated departments and hospitals brought into Asheville many hundreds of men with their families, while many hundreds more came into the area to work in the mines and factories. The housing problem became acute, and these newcomers, temporary citizens of the town, presented the city with added civic responsibilities and opened for the city's churches a new area of Christian service.

The response of the First Presbyterian Church was immediate, and throughout the anxiety-filled years of the war, the church and all its organizations, in addition to their normal activities and duties, carried on missions brought about by the global conflict. In many and varied ways service was rendered to those church members who had entered the country's military forces. A Committee on Welfare and Enlistment was set up by the Session and it made a roll of enlisted men and women, revising it from time to time. Keeping the roll up-to-date was a difficult task, and a Church Bulletin in 1943 carried this appeal: "Our Young men are going to the armed forces so rapidly and in such numbers that it is impossible to keep our church roster correct without your help."

Church Bulletins were sent to those in service and as often as possible a news sheet was prepared called "The Victory Sheet" and mailed to service men and women. Many members also wrote letters to those they knew and to some they did not know personally. Sermons having special meaning for those in camps and in far-flung battle zones were printed and mailed to them. In 1942 the Woman's Auxiliary sent a gift to each one in service, and the following Christmas a copy of the New Testament and Psalms went from the church to every member serving his country in this time of stress. Each Christmas appropriate cards were sent out by the church. The Church Bulletins repeatedly carried excerpts from letters—many of them letters of appreciation—received from those who were kept in touch with their friends and their city through the thoughtfulness of their church. The First Church, at different times each year, joined the other churches of the city in noon prayer meetings for those in the armed forces of the country and for a just and lasting peace.

Early in the war the Woman's Auxiliary presented to the church a flag of the United States and a Christian flag. For some time after that

the Church Bulletins carried the well-known Pledge of Allegiance to the American Flag and above that the less known Pledge of Allegiance to the Christian flag. "I pledge allegiance to the Christian flag; and to Jesus Christ, my Lord and Savior and King, who reigns above all Principalities and Powers; and to the Church for which He died; One in Spirit, One in Power, and One in Mission throughout the world." In 1943 two service flags, made by Mrs. Henry Aldrich, were presented to the church by the Woman's Auxiliary and dedicated at a service to which a special invitation had been extended to the parents, the families, and the sweethearts of the men represented on the flag by stars. There were 150 stars, two of them gold stars. The war continued and its heartbreaking aspects were brought home to members of the First Church as news came of men wounded in battle and of those paying the supreme sacrifice in the cause of justice and freedom. So the service flag carried a growing number of gold stars. For members who lost their lives in the call of duty memorial services were held, in some instances in the sanctuary following the morning service and in others in the homes of families. By the end of the war, the service flag had 10 gold stars, one for each of these members of First Church or of members of families of First Church who had given his life in the cause of freedom: John Rorison Rawls, Lawrence MacFarland Duncan, Arthur Carl Lee, Richard Ryan, William Boyd, Malcolm McFee, John Howell, David R. Powers, Paul Robert Hyatt, and James G. K. McClure.

The war-inspired efforts of the First Church extended far beyond its membership. As soon as America entered the war, a Church-wide Defense Council was set up by the General Assembly of the Presbyterian Church, U.S., with Dr. D. T. Caldwell as administrator. Its purpose was to render aid to chaplains; to help churches in military camp areas, since they would face new problems and responsibilities; to give spiritual aid and comfort to the families of enlisted men; and to provide worthy opportunities for worship near military camps. The fund needed for this work was a large one, and the quota allotted to the First Church in 1941 was \$1,000. Two years later it was \$800, and the Church Bulletin emphasized that this contribution was needed for "the spiritual welfare of our boys in service." This Council cooperated wherever and whenever feasible with other denominations carrying on similar work. The 170th anniversary of the Army Chaplain Corps was noted during the service on Sunday, July 29, 1945, and the report given of its work during World War II revealed how far-reaching had been the service rendered by the Country's chaplains. Of about 8,000 chaplains—many of them overseas—52 had been killed during battles, 52 others had died as non-combat casualties, while 34 had been taken prisoners, two of whom had died.

A total of 754 decorations had been awarded to 602 chaplains. It was estimated that their work had reached more than eight million people. It is interesting to note that the Reverend Mr. Leland N. Edmunds, who from June, 1929, to October, 1933, was an assistant pastor of the First Church, was commissioned as a Lieutenant in the United States Naval Reserve and served as a chaplain from October 15, 1943, until August, 1946.

Asheville was far from the roar of battle but it was soon filled to overflowing with military and government personnel working "behind the lines" and with those helping to furnish the American troops with needed supplies. So the city was an important Home Front that challenged both the town and its churches. The First Church quickly responded to the challenge by setting up a committee to get into touch with the Postal Accounts employees, the first government personnel to arrive in Asheville, and to invite them to the Sunday services. The committee also urged the Ministerial Association of Asheville and Buncombe County to take steps in meeting any and all the needs of these people and of others who might later come to the city in war-connected capacities. A local Defense Service Council was also set up with R. R. Williams, Sr., as chairman. A part of its duties was to welcome strangers coming to the church, and for some time this statement of welcome was printed in the Church Bulletin: "To all who mourn and need comfort—to all who are tired and need rest—to all who are lonely and need companionship—to all who pray and to all who do not but ought to—to all who sin and need a Savior, and to whosoever will this church opens its doors and in in the name of Jesus Christ, the Lord, says, 'Welcome.'" Later all service men attending church were handed postcards by the greeters and told they could write short messages to their families or friends and address them and drop the cards into the collection plate. On Monday mornings Dr. Davis added a few sentences of greetings and the cards were then mailed. A Church Bulletin in July, 1943, carried a part of one of the many letters and notes of appreciation to the church received from grateful families and friends of the men stationed in Asheville.

The Asheville churches cooperated in setting up and maintaining a Service Lounge at Trinity Church to which soldiers could come at their leisure hours for rest, reading, or companionship, and the Woman's Auxiliary of the First Church took its turn in preparing and serving the snacks for the men. The churches also cooperated with the Y.M.C.A. and the Y.W.C.A. in the programs they arranged for the comfort and recreation of those in uniform, while the Woman's Auxiliary furnished one of the recreational rooms adjoining the barracks at Newbridge. Individual church members frequently invited soldiers attending church to their homes

for Sunday dinner and on other occasions entertained in their homes these sojourners in the city.

A Buncombe County War Relief Agency was set up and members of the First Church were urged to contribute to it liberally. The Church Bulletin of February 8, 1942, graphically emphasized the importance of the work of this Agency by saying its purpose was to help "American boys to the earth's end. If they are not your sons or your neighbors, praise the Lord and GIVE." Later that year a special collection was taken for the United War and Community Drive, representing 13 local Community Chest Agencies and 16 War Fund Agencies, and each year at the Easter services a collection was taken for War Relief Work. Even before America was actively in the war, members of the First Church were urged to contribute generously to the Red Cross Drive for European Relief. Buncombe County's quota for that 10 million dollar drive was \$7,000. Also before 1941 many women in the church were volunteering for Red Cross work. The need for both funds and work was intensified as hundreds of thousands of American men entered the war zones. After 1941 men in the church helped in the drives for funds and War Bonds, while the Woman's Auxiliary threw its energies into various forms of war work. It held a "Women in War Week" during which the needs were stressed and the women learned what part they could play in meeting those needs.

A Red Cross War Program was begun with Mrs. F. A. Howell and Mrs. W. F. Wolcott as supervisors. Under it a Red Cross Circle was formed and as long as the need existed, one day a week was set aside as Red Cross Day, when an all-day sewing and workshop was held in the Church House, with the women bringing food for the covered-dish luncheon that made the only pause in the day's work. All of the members of the Woman's Auxiliary were involved in this Red Cross work and an unknown number of articles went from the Church House to the local Red Cross Center. However, some idea of the contributions made to the Red Cross by the women of the First Church can be gained from a 1942-43 record of the Women's Bible Class, a small group working within the larger Woman's Auxiliary. During that year the members of that class made 718 articles that included kit bags for the army and the navy, operating gowns, pajamas, bathrobes, snow suits, men's shirts, and women's suits and skirts.

Through some of its programs the Auxiliary learned of the conditions in parts of the world affected by the War. Thus in a Church Bulletin in January, 1944, this notice appeared: "The Woman's Auxiliary invites you to set sail for the Pacific Islands at eleven o'clock Monday morning, January 22, in the Church House." The mission book for study that year

was *West of the Date Line*, and the Auxiliary had invited two officers from the Naval Hospital in Asheville to take the women on a cruise to the Pacific Islands through a discussion of conditions and life there and an account of how these far-flung islands had been affected by the war. In 1942 the Auxiliary purchased a \$500 War Bond and gave \$700 for Home Mission work. That year at Christmas time its members helped to pack 1,000 baskets to be distributed by the local Salvation Army. Throughout the war and afterwards it continued to collect clothing, to supply the needs at home and in response for the calls for relief work among Europeans left destitute by the war.

From its beginning, the war was of deep concern to the Christian Churches, and those in Asheville, as did the churches throughout America, held frequent days of prayer for an honorable and durable peace. At the suggestion of the Ministerial Association of Asheville and Buncombe County and with the cooperation of the Asheville Merchants' Association, at noon on December 22, 1941, the chimes in the City Building rang out over the town. All traffic halted and the Christmas shoppers paused as Asheville observed a minute of silence that the united prayers of the people might be uttered. For that brief time it was a town at prayer, and for the remainder of the day the First Presbyterian Church, along with the other city churches, was open so that people might stop in the sanctuary for a few minutes of meditation, renewal of spiritual strength, and private worship at this Christmas season. Because of the shortage of coal no church was heated for this occasion. Each year brought its days of prayer, and for a time in 1944 the First Church joined the other city churches in observing a prayer service each Wednesday from 12:30 to 1:00. These noon services were well attended by the church members and by people who worked in the downtown area, most of whom had by this time been personally affected by war casualties.

As the war and its causes were studied and publicized, church people everywhere became increasingly aware of the social evils and injustices that had spawned this global holocaust and many came to feel that civilization, including the Christian Church, had been grossly guilty of a failure in meeting the needs and just desires of masses of the world's people. The Church Bulletin for March 2, 1942, carried an excerpt from a sermon on this theme. It had been delivered by a minister in Bournemouth, England, and was entitled "Why Should God Spare Us?" The section quoted stated:

"We have made Sunday the day for going to the beach, and other motor travel. Now there is no motor fuel and the beaches are barred to secure them from invasion.

"We have left the churches half empty, but now many of them are

in ruins. We have ignored the ringing of church bells; now they cannot be rung except to warn us of mortal danger.

"The food for which we forgot to give thanks is now strictly rationed. The service we refused to God is now conscripted for the country. The money we would not consecrate is now taken from us in advanced prices and taxes. The nights we would not spend in prayer are now spent huddled in air-raid shelters.

"False gods of wealth and pleasure are crumbling all over the earth today. They cannot save. They themselves go down at the touch of adversity. This year will show how sensible was the Savior's bidding, 'Seek ye first the Kingdom of God.' "

Increasingly on the part of Americans there developed a feeling that, through some form of world organization, the present war should be brought to an honorable end and that future wars must be prevented. Accordingly, a printed ballot in the Church Bulletin for November 7, 1943, gave the church members an opportunity of instructing their Senators and Congressional Representatives to work toward and to vote for such a world organization, whose purpose would be to insure a just and honorable peace and to prevent future conflicts, and to authorize the United States to join it, with the expenses and responsibilities of such a body shared by the nations participating in it. Those ballots filled out by the worshipers were then mailed from the church. On April 25, 1945, the day that the San Francisco Conference, called to form such an organization, opened its series of meetings, a noon Prayer Service for Peace was held in the First Church, at the suggestion of the Moderator of the General Assembly, Dr. C. L. King.

The war affected every phase of church work and activities. The first to feel its effects was the long planned building project. Some pledges were paid and some new donations were made during the war years, and all were invested in war bonds. But with the calls for financial aid for war relief agencies, both on the home front and overseas, the church had difficulty in meeting its budget and in overcoming the adverse effects that the depression had had on church contributions. This was true throughout the Presbyterian Church and mission work greatly suffered. Dr. C. Darby Fulton, executive secretary of the Committee on Foreign Missions, pointed out in a statement quoted in the Church Bulletin for January 17, 1943, that it was a critical time for foreign missions and that this war differed from the First World War, "for in today's war all of the world is concerned, not only for the war itself, but fanaticisms in governments and the threat to Christianity itself move us to deeper concern. Christians in foreign lands are suffering discomforts, torture, and imprisonments. Many missionaries have returned home and are adjusting

their lives for the time being. Foreign missions today need our prayers, our study, and our gifts." Among the missionaries not allowed to return to their fields of foreign work were Mr. and Mrs. W. J. Anderson, who were in the United States on furlough when America entered the war. They were not allowed to return to Africa until May of 1943.

By June, 1943, however, the report given the General Assembly showed that the foreign mission debt, caused largely by the depression, had been paid and that \$65,000 had been raised for equipment in African mission fields and \$100,000 had been raised for resuming work after the war. Yet in 1944 the Church announced that \$150,000 would be needed in order to expand the Church's missionary efforts in Brazil and another \$150,000 would be needed for its work in unoccupied China.

Home missions also suffered. With thousands of people moving from their homes to areas having war industries or government agencies and with many of them unchurched or without churches in their new environments, the need for mission work among them became acute. As a result, the General Assembly in 1941 began a Home Mission Emergency Fund drive with the goal of raising \$1,250,000 over a five year period. In 1943 the quota for the First Church was \$1,100. The many calls for aid in mission work were met by the First Church through special contributions. With the need in Asheville great, largely due to the war, a special collection for the city's needy persons was taken at the Easter services as had been the custom years before. Even after the war ended, its effects lingered on, and the church members continued to give liberally to local mission needs, and members and church organizations for some years sent "Food Packages for Hungry Europe," collected clothing for sending overseas, and answered the call for clothing and hospital supplies for Russia. As allied victories seemed to indicate the approaching end of the conflict, the Ministerial Association of Asheville and Buncombe County appointed a committee to aid in a city-wide observance when the Victory Day should come. Advance notice was given that on the evening of that day the City Auditorium, by authority of the mayor and the city manager of Asheville, would be open for suitable ceremonies to be held for all denominations and all races. In 1945 the Session appointed a committee on Returning Service Men, with J. M. Coleman as chairman.

Despite the extra demands on time, effort, and money caused by the war, the First Church carried on its normal activities. Between April 1, 1941, and April 1, 1946, a total of 678 persons joined the church. The enrollment in the Church School conducted at the church also sharply increased although the enrollment in the Home Department sharply decreased during this period due to the closing of the remaining sanatoriums in the city. The increase in the Church School was evident in all

departments, but was especially noticeable among the adults, for whom Bible classes were provided on Sunday mornings and on week-day evenings. Among the new adult classes was one for young married couples called the Kupples Klub and a Young Woman's Business Class, which met on Thursday evenings and was taught by Mrs. DuMont Clarke.

The progress being made by the church was also evident in the contributions made by the members for the needs of the local church and for the benevolent causes of the Presbyterian Church. The deficit caused by the depression was wiped out and the total contributions rose from \$61,760 in 1941-42 to \$80,516 in 1944-45. During these years the salaries of both Dr. Campbell and Dr. Davis were raised. In 1945, when the house rented for a manse was sold, the church purchased a two-story, brick dwelling at 52 Sunset Parkway, paying one half the purchase price of \$16,850, with an arrangement for the balance "so that payments will not embarrass the church." In 1942 the Church School building, badly in need of attention, was cleaned and redecorated. For this work special contributions were received. The better financial condition of the church showed in many minor ways. One was in the appearance of the Church Bulletins. When, after the mimeographed copies of the depression, the Bulletins had again been printed, they were on a poor grade of paper, and the need of economizing still meant information crowded into small space. But by 1944 the Bulletins were printed on a high grade of paper that made reading easier, and from time to time folders or extra sheets carrying interesting or needed information were included in them.

The year 1942 set up several milestones in the history of the First Church. It was a year of organizing war activities and participating in war fund drives, but it was also a year of noteworthy events in the church. The rotation system for deacons, a need that had been brought before the officers early in the pastorate of Dr. Davis, went into effect that year when the plan was worked out and voted upon favorably by the Session and submitted to the congregation on October 25. With a vote of 218 to 24, the system was adopted. It provided for not more than 30 deacons, each serving for five years, with one fifth rotating off the Diaconate each year. The Session took another significant step when it appointed a committee to investigate the possibilities of establishing outpost Church Schools in the Woodfin section and in North Asheville, with a view of forming another Presbyterian Church. The investigation of the committee indicated that North Asheville was the logical location for extension work and that permission would be granted by Asheville-Biltmore College for the use of its building for both Church School and church meetings. Thus the way was paved for another "Daughter Church" that would be organized at the end of the war.

This year also saw a misunderstanding with King College regarding the First Church's pledge made to the college campaign fund. That led to an investigation of the college and its work and future hopes, with the conclusion that the School had a definite place in the Christian training program of Appalachia Synod and should be supported. As a result, the First Church responded to the current campaign for funds to the later Memorial campaign honoring Dr. Campbell, who was largely responsible for the Synod having assumed the operation of the College. The First Church has since that time been a regular contributor to King College, and at present—1969—one of its elders, Early Lee, is serving on its Board of Trustees.

One of the "Firsts" of the church occurred during this year. It was described in the History of the Woman's Auxiliary in these words, that not only tell of the event, but tell of it with wonder at its happening: "A Presbyterian custom was broken when women were allowed to stand in the pulpit and speak to the congregation! Dr. Nettie Grier of China preached to a full church at the morning service, and at two night meetings in session with the Men of the Church. And Mrs. F. A. Plummer, with her clear and well-trained voice, made herself heard by everyone, even those in the back of the church." Later when the service on ministerial relief was combined with the Christmas service, the History states that "Mrs. George Wright was also entirely efficient in her reading of 'The Other Wise Man' by Van Dyke." The reaction of those in the congregation to "women in the pulpit" was not recorded, but whatever that reaction might have been, what had taken place in the First Church on those occasions was indicative of women's broadening role in the church.

One of the highlights of this year of 1942 was the observance of Dr. Campbell's half century of service as a pastor and then pastor emeritus of the First Church. It was an occasion observed, as related in Chapter XVII, by both the church and the city, and his spiritual service to members and non-members alike and his leadership in the town, the Presbytery, the Synod, and throughout the Presbyterian Church U.S. were recalled with deep gratitude by those who gathered to honor him. On December 6 a portrait of Dr. Campbell, painted by Mrs. Mary Sawtelle, was presented to the church by Harold Shuttles.

During the war years the First Church participated in the United Religious Education Advance, which was set up by the Presbyterian Church under the direction of the Executive Committee of Religious Education and Publication. It was a five-year program for Presbyterian Churches in the United States and Canada and was designed to help the home, the church, and the community. Literature with programs and suggestions sent by the Committee was used in all the organizations of

the church. In keeping with this Religious Education Advance was a city-wide National Christian Mission meeting held for the uplift and spiritual life of Asheville. The week-long series of meetings began on February 15, 1942, in the City Auditorium with the Honorable Clyde R. Hoey as the speaker for the evening. All of the city churches participated in these meetings. On October 18, the First Church dispensed with its evening service in order to cooperate with other churches in Asheville in attending the opening service of the 72nd annual Congress of Correction held in the City Auditorium.

In these years of war, honors came to Dr. Davis and through him to the First Church. On May 11, 1943, he was granted the degree of Doctor of Theology by Union Theological Seminary. Receiving this degree was a goal toward which he had worked during his Asheville pastorate. Thus to him it was the reward of long hours of study. To the church he served it was an honor deeply appreciated. A few weeks later he had the honor of being awarded the honorary degree of Doctor of Divinity by Tusculum College, Greeneville, Tennessee, and by his Alma Mater, Davidson College. In bestowing upon him this degree, Davidson College cited him as "an assiduous student, a wise counselor of youth, an inspiring leader of men, and a distinguished preacher." On June 11, 1943, the congregation honored Dr. and Mrs. Davis at an informal reception, observing Dr. Davis's receiving of the highest degree given by Union Theological Seminary and the fifth anniversary of his pastorate at the First Church. This occasion was made an especially happy one since Mr. and Mrs. C. R. Davis of Monticello, Arkansas, parents of Dr. Davis, and Mrs. Charles Johnson, his sister, were honored guests. Mrs. Johnson's husband, Lieutenant Johnson, was at that time in service.

Over the months and years honors came to Dr. Davis in the form of invitations to speak on special occasions and to deliver sermons in other churches. Twice he was the featured speaker at a series of meetings at the Y.M.C.A. Assembly at Blue Ridge. For a week in 1941 he preached at the Lenten services held in the Presbyterian Church in Hendersonville. He delivered the baccalaureate sermon at Tusculum College in 1943 and that same year delivered the baccalaureate sermon at Davidson College. He was always in demand as a baccalaureate speaker at high school commencements, and he delivered the baccalaureate sermon at Lee Edwards High School the year that his son, C. Grier Davis, Jr., was a member of the graduating class. In the summer of 1944, during a vacation from First Church, he preached at the West End Presbyterian Church in New York City.

A distinct honor came to him and to the church he served when he was selected to be one of 13 ministers in the Presbyterian Church U. S.

to preach sermons on the opening series of the Presbyterian Hour. These sermons, which originated in Station WPTF in Raleigh, North Carolina, were given in the summer of 1945 and were broadcast over 12 radio stations at 8:30 A.M. Eastern War Time. They could be heard by listeners from Washington, D. C., to Jacksonville, Florida, and westward through Texas. The Assembly's Radio Committee in its pamphlet issued weekly and carrying the sermon for that Sunday, stated that "though religious broadcasting is not new, there is still a widely felt need for the radio presentation of the Christian message in a forceful, gracious, and winsome way. It is that kind of radio ministry by our Church that we are trying to make possible Pray with us that the radio ministry we are now developing will increasingly be what we are endeavoring to make it—a useful, effective contribution to the religious life of our nation." Dr. Davis went to Raleigh to record his sermon, "Christian Optimism," which was broadcast on Sunday, June 10, 1945.

Another type of honor came to Dr. Davis when he received a call in 1942 from the First Presbyterian Church in Huntington, Virginia, and a call in 1945 from St. Andrews Covenant Church in Wilmington, North Carolina. It was with great relief that the congregation of First Church learned in each case that he had decided not to accept the call. Members felt that Dr. Davis's spiritual influence in this time of stress was needed by the church and by the community, and as they looked forward to the end of the war when the renovation plans could be carried out, they knew that in that process the leadership of Dr. Davis, who had guided them in the making of those plans, was essential.

The Glory Of This House

*"Enter into his gates with thanksgiving, and into his courts
with praise: be thankful unto him and bless his name"*

PSALM 100:4

AT LAST CAME THE ARMISTICE and the end of the war. Asheville received the news with jubilation. With the tooting of horns and the ringing of bells and the gathering of crowds, people expressed in sheer noise their relief from the strain of the war years. There were those, too, who gathered in almost awed silence to give grateful thanks that the conflict, with its unparalleled toll of human life, was over. Slowly over the months the young men from the mountains returned, veterans of the most costly war in human history. The records show that more than 7,000 North Carolinians lost their lives in the conflict. Approximately 1,500 of those had entered the war from Western North Carolina. Out of a total population of 520,000, the western counties had sent more than 56,000 men and women into the armed forces of the country. More than 3,000 of these had been wounded, while several hundred others had been taken prisoners and still others had been reported as missing. The war casualties from this region amounted to one for every ten of its men in service, with the death rate 2.6 per cent. Buncombe County, having the largest population of the mountain counties, suffered the greatest number of casualties.

After the war, restrictions on some commodities remained in effect for several years, due in part to the post-war conditions throughout the world, for the peace that had come was not like that following the First World War. Spent as the nations were with their concerted efforts in the most wide-spread and destructive war in history, no citizen in them felt that through the conflict the world had been made safe for anything. This was, indeed, a troubled peace, demanding that nations be prepared for threatening outbursts of war and constantly on the alert for communistic



The Sanctuary after the renovation (1890)



The Sanctuary in 1951.

aggression. The United States, in assuming its responsibility as a world power and a world leader and in an effort to combat the growing force of communism, undertook a vast program of lending money and giving goods to depleted European nations and embarked upon a program of relief work in areas of the world where war had wrought its havoc of destruction, leaving millions of people destitute. In addition, it carried out a rehabilitation program in occupied Japan. As a consequence, a large portion of the products of American industry went out of the country and not enough remained to supply the home needs. This lack of materials was especially acute in the building industries and further delayed the building program of the First Church.

Yet even before the war ended, another building fund campaign was carried on. In connection with it Dr. Davis delivered a sermon on September 10, 1944, in which he pointed out the role in the community that the First Presbyterian Church had played through the years, a role effective largely through the sustained efforts of Dr. Campbell. "The greatness of this church for the half century dating from 1893," he said, "has lain in the greatness of our distinguished pastor emeritus, Dr. Robert F. Campbell. He made her great as an evangelistic agency in this community so that the Presbyterian Church has grown almost twice as rapidly as the population of the city. He made her great in home mission work so that the churches in the Presbytery have increased from eight to thirty-two.

"He made her great in all benevolences so that hundreds of thousands of dollars have been given to foreign missions, Christian education, ministerial relief, and other worthy causes. He made her great among the churches of the city so that no worth-while movement has been begun or continued in this period without the support of this church.

"Three times in twenty-two years, from 1893 to 1915, Dr. Campbell led this congregation in a building program. In the late twenties, he and the officers were planning an extensive renovation and rebuilding, movement which was halted by the depression."

In 1946 a pamphlet entitled "The Remodeling and Modernization Program" was distributed to the congregation. It contained the proposed floor plans of the renovated sanctuary, of the Church School building, and of the new chapel. On the cover was the architect's drawing of the completed plant. In it was a letter to the church members written by George Wright, chairman of the Building Committee, in which he stated: "It seems to the officers of the Church and to the Building and Finance Committees that this is a favorable time to resume the efforts begun several years ago to secure funds necessary to pay for the work contemplated so that we will have such funds in hand when the day arrives to begin work."

The report of the Finance Committee, of which R. R. Williams, Sr., was chairman, showed that the previous fund campaigns had resulted in a sum of \$73,863.38. From that amount expenditures had been \$7,665.38, covering the cost of a new heating plant for the Church School building, architects' fees, campaign expenses, and \$3,000 for the purchase of a lot on 'Aston Street, needed for future parking facilities. The balance of \$66,198.00 was invested in United States bonds, and there remained unpaid pledges amounting to \$6,709.26. The two committees felt that a campaign to raise \$100,000 was an immediate need. They estimated that the cost of completing the entire plan would reach \$200,000 but the construction "should be done only as funds are in hand to pay for it." Mr. Williams closed his report with this appeal:

"Although many other worthy causes are making demands upon the generosity of Christian people, we believe that it is the privilege and responsibility of the members of the First Presbyterian Church to rebuild the House of God. In doing so, we are building the fountain of all virtues and we are building that which is permanent. In it, not only we, but many future generations will worship and receive Christian training.

"Members of the First Presbyterian Church, with respect to our Home of Worship, are the recipients of the generosity of generations which have passed on. Our church structure, by reason of the passing of the years since being built, is now in a deplorable condition and wholly inadequate for the needs of our congregation. Mere repairs will not suffice. The time has arrived when we must build for ourselves and for those who are to come after us.

"We call upon you to join us in giving prayerfully and sacrificially to this great and worthy enterprise." A four-paragraph history of the church appeared on the back cover, closing with the statement: "No material addition has been made to the church plant in the last thirty years."

Two years later, in October, 1948, another attractive pamphlet was published. It was an 18-page booklet bearing the title "Our Tower of Strength." This title was explained in the opening sentence: "A Tower of Strength! This is how an outside observer has described the First Presbyterian Church of Asheville, N. C. Since the pioneer days of 1797 this church has grown with Asheville." The pamphlet showed that returning prosperity was indicated in the increase of church contributions which rose from \$29,049 in 1938, following the depression years, to \$85,466 in 1948. In this 10-year period the church had raised \$568,845 for all purposes, including the building fund. Of this amount, \$193,502 had gone for local, presbytery, synod, and General Assembly benevolent causes. From 1944 to 1948 a yearly average of \$18,559.50 had been added to the building fund.

By 1948 the production and buying restrictions on American products were slowly being eased, and the nation's factories and plants, geared to a productive rate never before known, were in time pouring onto the local markets a flood of manufactured goods. Some commodities appeared for the first time, made from real or synthetic materials developed in war laboratories, while others incorporated new devices learned during the war period. They were welcomed by the people, who, as civilians, had long been denied luxuries and even conveniences of new equipment. Automobiles were especially in demand. In spite of the quantities produced, the cost of goods rose in a steady spiral, due in part to foreign aid and later to foreign and domestic demands. Yet high wages furnished purchasing power for all classes of Americans, and installment buying provided bait for the people to acquire not only necessities, but also the luxuries displayed in the local shops. The result was a period of buying and of building, of expanding businesses and industries and of establishing new ones. It was indeed the beginning of a new era that would further revolutionize the social and economic life of Asheville and Western North Carolina.

The constantly rising prices made the building and finance committees of the First Church raise their estimate of the cost of the three-phase renovation and building project from the \$100,000 given in 1940 to \$200,000 in 1946 and to \$430,000 in 1948, when they estimated that the remodeling of the sanctuary would call for \$240,000, that of the Church School building, \$90,000, and the construction of the chapel, \$100,000. They advocated following the original unit by unit plan as contributions permitted, with the sanctuary as the first consideration. Work there called for an extension on the east of the building 88 by 37 feet, three stories high, and of brick, steel, and concrete, in fact, a building in itself. This extension would provide an enlarged chancel, choir rooms, and a pastor's study on the sanctuary level, a large fellowship hall on the ground floor to serve as an assembly room and dining room, with an adjoining modern kitchen, while in the basement a Boy Scout room and a recreation room for young people were planned. On the third floor would be class rooms.

In 1948 the Building Committee was composed of George H. Wright, chairman; Walter I. Abernathy, W. H. Arthur, Sr., Ed N. Atkinson, Irving W. Bingham, Roy P. Booth, Dana B. Burns, John M. Carroll, James M. Coleman, Raymond E. Matthews, Charles D. Parker, Irving J. Reuter, Dr. Paul H. Ringer, Caleb R. Smith, R. Stanford Webb, R. R. Williams, Sr., J. L. Widman, Joseph L. Hunter, Clarence Trotti, and Ralph P. Grant. The 1948 campaign for building funds had as its goal \$140,000, which with the money in hand would meet the cost of the sanctuary renovation. Dr. H. Paul Ringer was general campaign chairman;

Joseph L. Hunter was general solicitation chairman; and John M. Carroll was chairman of initial gifts. H. R. Haddock of the firm of Marts and Lundy, of New York, aided in the organization of the campaign. A total of \$165,000 was pledged. On September 12, 1949, the long anticipated project was begun with test drilling for the construction of the extension at the east end of the building. The Merchant Construction Company was in charge of the work, with Anthony Lord as the architect.

When the eastern wall of the sanctuary had to be removed, the congregation, through the offer made by the manager, began meeting for the Sunday morning worship in the Imperial Theater. The Mountain Union services, held Sunday evenings jointly with the congregation of the Central Methodist Church, were for the renovation period held in the Methodist sanctuary, and the chapel in the Methodist Church was graciously offered for weddings of members of the Presbyterian Church. Committee meetings were held in the directors' room of the First National Bank. This arrangement, begun on April 23, 1950, continued for 15 months. Then on August 5, 1951, the members of the First Church returned "home." Anticipating "a large number of people who will wish to worship in our remodeled Sanctuary," the church officers arranged for two identical morning services during the month of August. The large congregation attending both of these morning services on August 5 saw a vastly improved sanctuary. The account of its appearance as given in *The Asheville Citizen-Times* for August 5, 1951, was a reprint of that given by George McCoy in his *History of the First Presbyterian Church*.

"The congregation found that the beautiful sanctuary's Gothic lines were in harmony with the architecture of the exterior of the church building. The narthex was modernized. A center and two side aisles (instead of the former two) were architecturally correct. Over the nave, there were large open beam wooden arches. The pulpit, at the south end of the chancel, was at a proper height so that the minister was in full view of the congregation. A lectern was at the opposite, or north, side of the chancel. The divided choir stall, in the rear of the chancel, was provided with a mirror that enabled those on the opposite side to see the choir director easily. The pews were of simple design, with foam-rubber cushions, and the concrete floor, overlaid with North Carolina flagstone in the aisles and rubber tile under the pews, was in keeping with the dignity of the whole design. The lighting fixtures, styled like antique lanterns, provided a soft golden illumination, and the hammered amber cathedral glass windows let in diffused light. The Theodore D. Morrison Memorial rose window in the east wall of the chancel had been designed and installed by the foremost stained glass craftsmen, the Connick Studios of Boston."

The homecoming was a joyous and memorable one for the minister,

the church officers, the planning and finance committees, and the congregation of First Church. It was a day of thanksgiving for the accomplishment of a dream of many years. Both the joy and the thanksgiving were evident in the choir anthems, "How Bright Appears the Morning," by Bach, and the offertory anthem, "How Lovely is Thy Dwelling Place," by Brahms. Both joy and thanksgiving were also evident in the sermon of the morning. Dr. Davis chose for his theme "The Glory of This House," using for his text Haggai 2:9 and for his opening statement quoting John Ruskin's admonition, "Therefore when we build, let us think that we build forever."

"The glory of this House," said Dr. Davis, "lies in the fact that such a spirit has been responsible for the construction of this dwelling place of God. For fifteen years the ablest leaders of this church have labored and planned and prayed. A great company of men and women and youth, many of whom have passed away, by gifts, large and small, many hallowed by sacrifice, have made this structure possible. . . . Because of all the love and labor and sacrifice, I can hear the words of the ancient prophet: 'The Glory of this latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.'"

"Men were made to worship as men were made to eat, and the Glory of This House lies in the fact that it is a place to worship God. . . . In the church where every arch and beam and fixture speak of God, they feel the presence of the Almighty and hear his voice and find an abiding place. The Glory of This House is that it is a refuge from the evils and perils of this life, and it will at last bring us safely home.

"Once more the glory of this House lies in the glory of Jesus Christ. 'God forbid that we should glory save in the cross of Christ.' For Christ is the Glory of this House. If Christ crucified be lifted up in this church, then this House shall be a House of Prayer, a place where men worship God and find in Him a refuge and strength, a place where the sinner is reconciled to his God and makes up with his Heavenly Father, then 'the glory of this latter House shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of Hosts.'"

The Mountain Union Hour was held that evening in the remodeled sanctuary of First Church, with Dr. C. Darby Fulton, executive secretary of the Board of World Missions, as guest speaker for the joint Presbyterian and Methodist congregations. Dr. Fulton's topic was a timely one as he spoke on "Communism's Threat to Christianity." The anthem, "Send Forth Thy Spirit," by Schuethy, and sung by the combined choirs of the Methodist and Presbyterian Churches, fitted in with the speaker's theme, uttering the prayer of the Christian and the Christian Church for spiritual strength to meet the forces of the world.

As a dedication of the sanctuary, it was decided to hold a week of observance and from the various church organizations, ranging from the Session to the Young People's Groups, the following committee was appointed to make the necessary plans and arrangements: R. R. Williams, Sr., chairman, Dr. Davis, Walter I. Abernethy, G. H. Ligon, Elmer Roth, Mrs. Ed White, Mrs. Clarence Trotti, Miss Betty C. George, Miss Cornelia Wilds, Miss Jeannie Ogilvie, Charles D. Parker, E. Wallace Smith, and James Lewis. This representative committee set December 2-9 for a series of observances since December 9 was the Sunday closest to the birthday of the late Dr. Robert F. Campbell, who from 1915 to the end of his active ministry had hoped for and worked toward a remodeling church program. It was also in December that he had begun his Asheville pastorate. The plans as completed made the week a three-fold observance—the dedication of the renovated sanctuary, the birthday and Asheville ministry anniversary of Dr. Campbell, and the 157th anniversary of the formal organization of a church group that in time became the Presbyterian Church of Asheville.

The week of December 2 to 9, 1951, was one never to be forgotten by the congregation of First Church and was outstanding week for Asheville, with the events of each phase of the three-fold observance fully covered in the city newspapers and with each Sunday morning service being broadcast over a local broadcasting station. On December 2 the speaker at both morning and evening services was Dr. Harrison Ray Anderson, pastor of the Fourth Presbyterian Church in Chicago, Illinois, and in 1951 serving as Moderator of the General Assembly of the Presbyterian Church U.S.A. As a member of the Permanent Commission on Inter-Church Relations, he had for some years been a fraternal delegate to the General Assembly of the Presbyterian Church, U.S. His morning sermon was the dedication sermon. Using as his subject "I Went Into the Sanctuary," he chose his text from Psalm 73, quoting verses 16 and 17. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed."

His sermon at the Mountain Union Hour was "The Ministry of Reconciliation," with 2 Corinthians, 5:19 as his text. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The anthems at these two services included "How Bright Appears the Morning Star" by Bach, "Built on a Rock," by Christianson, "Praise Ye the Lord" by Cherubini, and "Holy Spirit, Come, O Come" by Martin. Local ministers participating in these services were: Dumont

Clarke, director of the Religious Department of the Farmers' Federation; J. Rupert McGregor, president of the Mountain Retreat Association and Montreat College; Benjamin Bush, retired; Bernard Trexler, pastor of St. Marks Lutheran Church; John Tuton, rector of Trinity Episcopal Church; James D. Glasse, pastor of the Warren Wilson Presbyterian Church; and Embree Blackard, pastor of Central Methodist Church.

On December 9 at the morning service Dr. Ben R. Lacy of the Union Theological Seminary in Richmond, Virginia, was the speaker, preaching on "The Church of Christ" with Romans 16:16 as his text. "Salute one another with an holy kiss. The churches of Christ salute you." As president of Union Seminary and a former Moderator of the General Assembly, he knew, perhaps as well as anyone in the Presbyterian Church as a whole, the work of the Asheville Church. Thus his sermon was a tracing of the history of the First Church from its small beginning in 1794 to its present membership of more than 1,700 and its beautiful renovated sanctuary. He pointed out its Christian influence over the years in the community and in all levels of the Presbyterian Church and he urged its members to continue what those who had gone before had in their Christian faithfulness begun.

At the Mountain Union Hour on December 9 the sermon was delivered by Dr. James Luther Fowle, pastor of the First Presbyterian Church in Chattanooga, Tennessee. In 1941 he had been Moderator of the Synod of Appalachia and was currently serving on the Board of Trustees of Montreat College. Among the anthems used on December 9 were "Joyful, Joyful, We Adore Thee" by Beethoven, "O Blessed Are They" by Tschai-kowsky, "Sanctus" by Gounod, and "Festival Te Deum" by Buck. Local ministers participating in this Sunday's services were: Embree Blackard, pastor of the Central Methodist Church; W. W. Preston, pastor of the Black Mountain Presbyterian Church; R. E. McClure, executive secretary of the Asheville Presbytery; H. B. Dendy, pastor of the Weaverville Presbyterian Church; Henry Lofquist, chaplain of the Good Samaritan Mission; James G. K. McClure; and Charles Harris of Weaverville. Following the evening services on December 2 and December 9 an informal Coffee Hour was held with the Women of the Church as hostesses.

A distinct contribution to the historical emphasis of this week of observances was the appearance of the first published history of the First Church. The 67-page volume, entitled *The First Presbyterian Church, Asheville, N. C.*, was written by George McCoy, editor of *The Asheville Citizen*, and was the result of months of research and writing. Working with him in gathering material was a Church History Committee composed of Robert F. Campbell, Jr., Bernard R. Smith, Jr., and Miss Margaret Ligon, librarian at Pack Memorial Library. The book, written with clarity and accuracy of details, has been an invaluable record of the men who

labored as ministers in the Asheville Church and a record of the struggles of an often divided congregation. It is the record of the steady growth of the church once the differences were settled and the record of a church growing with the expanding town and building and then enlarging its House of Worship.

One of the highlights of this week of observances was the presentation to capacity audiences on the evenings of December 6 and 7 of a historical pageant called "Lest We Forget." It was written by C. R. Sumner, feature writer of *The Asheville Citizen-Times*, and was based on Mr. McCoy's History. It vividly depicted historical scenes in the 157 years of the church's existence. The pageant was directed by John Bridges, with Richard Harshaw as Narrator and Robert F. Campbell as the Reader for the final scene with Hobart Whitman as organist. The musical score, which added much to the effectiveness of the production, was composed by Mr. Whitman and played on the Hammond organ, which was used by the church until the arrival of the new pipe organ. The temporary chancel furniture was removed and the pageant was performed on the choir platforms.

The pageant was arranged in three parts, each divided into two scenes. The first part was called "Light in the Valley" and its two episodes depicted the small, newly organized congregation being led by the teacher-minister, George Newton, who maintained, "We must have a church; we must have a school; we must be a God-fearing people." The second part was called "Shadow in the Land" and showed two scenes during the days of the Civil War. The first of these presented the Buncombe County Riflemen as they were being honored with speeches and ceremony. Before they left Asheville, they were presented with a silk flag made by the young ladies of the village. The second scene, late in the war, was in the tiny hospital set up by the town's only doctor, Dr. J. F. E. Hardy, a member of the Presbyterian Church. With him in the hospital was Dr. W. W. Wood, pastor of the church, and through their conversation the roles of doctor and minister in this time of war were portrayed.

The third part of the pageant was called "Food for the Soul" and presented two scenes from the pastorate of Dr. Robert F. Campbell. The first of these was during the dark days when, following the death of Mrs. Campbell, the grief-stricken pastor offered his resignation, declaring that he had failed to make church members feel their responsibilities in work and in their contributions to the church, and, he said, "I have neither the time nor the strength to do the needed calling." But his Session members refused to accept his resignation and the minister agreed to continue his service. The second scene in this "Campbell Era" showed Asheville at the time of the financial crash. Dr. Campbell was then portrayed as emerging as the moral leader of the community, raising his voice with force and clarity

in this hour of confusion and distrust. In this scene his greatness was shown. The final scene showed a family of the late 1930's as the members discussed the church and what had been gained in unity and understanding through the days of adversity. Church members, including both young people and Session members, took part in the pageant and aid was given in the problems of staging and lighting by members of the Asheville Theater group. In recognition of their contributions to this anniversary week and to the church Mr. McCoy and Mr. Sumner were presented Bibles.

This week of observances was an exhilarating and an encouraging one for the members of First Church. Yet the building program was far from completed. Thus on August 8, just three days after the first service in the renovated sanctuary, a congregational dinner was held. In the business meeting that followed the dinner, the church members learned that with the enlarged chancel placed in the new addition of the building, the seating capacity of the sanctuary had been increased from 680 to 747. Members also learned that costs of building materials and labor had risen during the period of construction and that, because it was discovered that the wooden beams in the 120-foot steeple had deteriorated beyond repair, it had been necessary to rebuild it as well as to reroof the building with slate and to recover the steeple with copper. For these reasons the renovation already carried out had exceeded the estimated cost of this unit of the project. Another campaign for funds was, therefore, a necessity, and the congregation present at the dinner voted to set a minimum goal of \$169,000, but members were urged to do all in their power to raise \$269,000 in order to complete the entire undertaking. The campaign was begun on August 27, and from time to time the Church Bulletins carried announcements of the progress of the campaign and made urgent appeals for all members to participate in this needed project.

However, in view of the continuing rise in the cost of construction materials, the building and finance committees became convinced that the original plan of building a separate chapel was not feasible. The plans were then modified to cover the finishing and furnishing of the rooms in the new extension and the remodeling and improvement of the Church School building. It was decided to make the auditorium of that building into a chapel which would be known as the Robert F. Campbell Memorial Chapel. It could be used by the Church School and by meetings of organizations. Across the hall from it a church parlor was planned that could also serve as a bride's room. The modified plans were approved by the congregation and carried into effect.

The work was completed in 1955, and on September 11 an Open House was held in the afternoon, followed by the presentation of the

second part of "Elijah." The Church Bulletin carried this invitation: "This afternoon from 2:30 to 5:00 o'clock our church is holding an Open House. We are celebrating the completion of our remodeling and rebuilding program. We are inviting you, the civic, religious, and professional leaders of our city, and the workmen who have participated in this program to come and inspect our facilities. Come and bring your families and your friends some time this afternoon. Refreshments will be served. We also invite you to remain to hear our chancel choir sing the second part of "ELIJAH" by Mendelssohn, under the direction of Mr. C. Sam Fox with Mr. Henry Lofquist, Jr., as organist. The soloists will be Mrs. Henry MacFadyen, soprano; Miss Jane McIntire, alto; Mr. C. Grier Davis, Jr., tenor; and Mr. Frank Edwinn, baritone. An offering will be taken for the Hobart Whitman Memorial Window Fund."

The Asheville Citizen-Times for that Sunday carried a lengthy article with the headline "First Presbyterian Church Marks Another Milestone." The article pointed out that this observance marked the completion of a \$625,000, 18-year remodeling and renovation program and it traced briefly the history of that work from 1949 to the completion of the project in 1955, stating that the sanctuary was now acknowledged to be one of the most beautiful in the South. The influence of the First Presbyterian Church and its work and purpose in the city were stressed in the advertisements of business firms, both those involved in the renovation work and those interested in it as a spiritually progressive factor in the city. Following are a few statements from those advertisements:

"Once in a lifetime comes an event so fine, so inspiring that it gladdens the heart of the entire community. This is that day for Asheville. . . . A symbol of more abundant life . . . and life everlasting." The Penny Company.

"The Realization of a Dream . . . an achievement attained through the efforts of many for the benefit of all." Citizens Hardware and Supply Company.

"Asheville is truly a city of fine Churches and the First Presbyterian Church takes its place among the distinguished landmarks of beauty to which we may all point with pride." F. M. Lawter, Painting Contractor.

"So that our community may be a better place to live." Bean Tile and Marble Company.

"So that our children may grow up in a finer community." Z. R. Robinson Construction Engineering Corporation.

Thus after 18 years, the hopes and dreams for a House of Worship suitable to serve the growing needs of the congregation and the community had, although modified, become a reality.

Faith Of Our Fathers

*"And ye shall be witnesses unto me both in Jerusalem,
and in all Judea, and in Samaria, and
unto the uttermost parts of the earth."*

ACTS 1:8b

THE YEARS OF BUILDING and renovating the church plant seemed long ones to the the members of First Church. Keenly interested in every phase of it, they watched the slow progress being made from week to week, inspecting, when possible, the various areas as they were transformed into offices and chapel and parlor, kitchen and Fellowship Hall, choir rooms, and class rooms and then all properly furnished. For some time temporary chancel furniture was used in the sanctuary and a Hammond organ served the choir. By late 1952 the new furniture had been installed and the new organ was ready for use. This Aeolian Skinner organ was the gift of Mr. and Mrs. Irving J. Reuter, presented in loving memory of their young daughter Wilma. It was dedicated on October 11, 1953, with an appropriate litany and an organ concert given by Dr. Walter Baker, organist at the Evangelical Lutheran Church of the Holy Trinity in New York City. The first half of the program was made up of selections reflecting the brightness and joy of childhood. The second half consisted of classical selections that revealed the rich tones and the range of the organ. This concert, it was generally agreed, was one of the loveliest ever given in the sanctuary.

During the period between 1948 and 1955, when the noise of the carpenters' hammers made an almost continuous unsyncopated rhythm, when workmen invaded the buildings, and when the clank of installing lead pipes rang through the rooms, the church staff members, often out of their regular offices, carried on their assigned tasks. The Church School classes, crowded into whatever quarters were at the time available, somehow got through their weekly lessons, hopefully with understanding and

appreciation of what had been taught. Organizations met where they could, often in the Church House. Yet even though physically disrupted as the different groups were at times, the church never lost sight of its true mission.

After the war and continuing into the 1950's and even into the 1960's, the church was responsive to the calls for European relief. The Session set up a European Relief Committee, with J. W. Byers as chairman, and special collections for that cause were taken each Easter and, on occasion, at other times during the years. The report to presbytery for the year 1946 shows that \$908.00 had been sent to Overseas Relief work. The following year, in a six month period, it gave \$798.49 to that work and in that year packed 55 bags with contributed clothing and sent 19 others brought by individuals in the church. In 1952 the Reverend Mr. Paul Freeland, secretary of the Departments of Overseas Relief for the Presbyterian Church, spoke to different groups in the First Church, telling of the work so far accomplished in this needed project and urging sacrificial giving on the part of church members. The church responded with yearly clothing drives.

In addition, there were appeals for "Food Packages for Hungry Europe," and in response to an appeal made by the Citizens' Food Committee, March 7, 1946, was designated as "Food For Europe Day." The sermon that Sunday stressed the sharing, in the name of Christ, of the plenty enjoyed by American Christians with those in Europe suffering hunger, even facing starvation. Pledge cards for this sharing were in the pew racks. In 1945 a part of the Birthday offering of the Woman's Auxiliary of the Presbyterian Church went to the Defense Council Service and in 1946 a part of that year's offering went to the relief of Christians and the re-establishment of church life in Europe and Asia. The reports of the local Auxiliary over a number of years list contributions made to Overseas Relief work. All church organizations were involved in this project, with the children in the Church School taking up collections and gathering clothing. One year the primary children sent complete outfits of clothing for three children in Holland. A Church Bulletin in 1947 carried this statement made by A. L. Warnshuis, executive vice-president of the Joint Overseas Relief: "There is no record in the history of Protestantism where the churches, separately or unitedly, have rendered so great a ministry as in the last war."¹ The First Presbyterian Church of Asheville had a share in this world-wide ministry.

The Church's mission work in foreign fields had been greatly hampered by the war and in some areas had been forced to stop altogether. Its work in countries not directly affected by the conflict had been curtailed as church members pledged to causes arising from war needs. But

in 1946 the Presbyterian Church, U. S. began a Far East Reconstruction Program, saying, as reported in the Church Bulletin for January 20, 1946, that "the end of the war makes it possible to resume work in Korea, Japan and China. The only power that can cope with atomic power is spiritual power." It was also planned in this program to strengthen the work in Brazil. The goal set for this program was \$4,000,000, and the quota assigned to the First Church was \$12,500, to be paid over a period of years.

Members of First Church during these post-war years were deeply interested in both world and home missions. Each January a School of Missions was conducted, sponsored by the Woman's Auxiliary, with the one in 1947 having an average attendance of 100 at the Thursday evening sessions. In January, 1955, the School of Missions took the form of a four-day World Missions Conference, planned by the Session's Committee on World Missions. The church was fortunate in securing as the main speaker Dr. C. Darby Fulton, executive secretary of the Board of World Missions, who for eight years had served as a missionary in Japan and who in 1948 had been elected Moderator of the General Assembly. He spoke at two Sunday services and at the three evening meetings. Also present for the entire Conference were Miss Billie Gammon, director of Young People's Work for the General Assembly of the Presbyterian Church of Brazil, and Mr. and Mrs. William J. Anderson, who in 1919 had gone as missionaries to the Belgian Congo, stationed first at Lubondai, then in Bulape, and in 1955 in Mboi. Miss Gammon and the Andersons were supported in part by the First Church, in which Mr. Anderson, an industrial missionary, was an elder. In 1949 Mrs. Anderson had been awarded by the Belgian Government the medal of the Order of the Lion for her long and useful service in the Congo. Also present for the entire Conference were Mr. and Mrs. Arthur Morgan Lindsay, evangelistic and educational missionaries to the North Brazil Mission. Mrs. Z. V. Myers, an educational missionary in Mexico, was present at one of the sessions to tell of her work.

Even while demands were made on its members for European Relief following the war, the Presbyterian Church U. S. greatly expanded its home mission work until in 1952 it averaged organizing one new church each week. In spite of its own building and renovating program, the First Church shared in these home mission endeavors. In 1947 the Asheville Presbytery asked the churches within it for \$8,000 for its expansion program, with \$4,000 of that allotted to the First Church. With the contributions received, a manse was constructed and repair work done at the Malvern Hills Church, a lot was purchased in the Beverly Hills section for later church construction, and new work was begun at Sylva. In 1950 offerings were taken to meet the First Church's quota of \$2,000

for home mission work in Asheville Presbytery. It was a part of the Presbytery's quota of \$6,700 and the money was to be used to support 10 home mission churches in the presbytery and to make possible the home mission work needed in the western counties. In 1954 emphasis was placed on "Capital Gifts" for use throughout the Church for new buildings and improvement of old ones. Of the collections taken for this purpose by local churches, 60 per cent went to the General Assembly and 40 per cent to meet the needs in the Asheville Presbytery.

For many years the First Church had looked forward to the organization of a Presbyterian Church in North Asheville and a survey with that in mind had earlier been made. By 1947 Dr. Davis felt that the time was ripe for the forming of such a church, and he suggested to the Session that it employ an assistant minister who would devote a part of his time to that project. It was not, however, until 1949 that the Asheville Presbytery's Home Mission Committee, of which Dr. Davis was chairman, purchased for \$47,250 the Asheville-Biltmore College property at 789 Merrimon Avenue, a tract of four and six tenths acres, as the site of the contemplated church. The First Church included in its budget for some years the sum of \$2,000 toward the purchase price and the remainder was partly financed by rental paid for the use of one of the two buildings on the property. In 1953 a group of 108 members of the First Church was dismissed to help with the formation of the new church and to become charter members of it. Other First Church members were later dismissed for that purpose until a total of 252 had left the "Mother Church" to unite with the "Daughter Church," which chose to be known as the Grace Covenant Church. Services were held in the buildings on the ground until the new church was constructed. It was completed in the summer of 1956 and on September 9 observed its dedication at the morning service, with the Reverend Mr. Paul Warren as the pastor. An Open House was held that afternoon. Another dream of the First Church had been realized.

Early in 1958 the Session appointed a Home Mission Committee to work with the Presbytery's Committee in organizing a church in the Beverly Hills section of Asheville. The Reverend Mr. B. Blake Breitenhirt was assigned by the Presbytery as full time worker and on September 7, 1958, the newly formed congregation held its first service with 88 present. Mr. Breitenhirt was called as the pastor, and the First Church offered its cooperation to the new church. Some of its members living in that area were dismissed to join this Westminster Presbyterian Church, which since its organization has constructed a church building with sanctuary and educational quarters. Its membership has steadily grown and the church has proved a blessing to the community it serves. Thus, in keeping pace

with the expanding city, the number of Presbyterian Churches in Asheville has grown from one to six.

Yearly home mission projects earlier begun at First Church were continued. These included support of the Mountain Orphanage; scholarships for students at college; the Birthday Gift by the Woman's Auxiliary; the Joy Gift each Christmas; Bible in the Schools; and an annual pledge of \$1,000 for the Robert F. Campbell Endowment Fund for the support of King College. Offerings were also yearly taken for work among the Negroes. Perhaps an idea of the full participation in mission projects by church members can best be gained by a glance at the record of the 1947 mission contributions made by the Women's Bible Class, which "contributed to the Cancer Control, the Personal Guidance Council, Bible in the Schools, the Mountain Orphanage, CARE, the Robert F. Campbell Endowment Fund, the W.C.T.U., aid to a student in college, coal for several needy families, and flowers on various occasions." The report of this small group, published in the Church Bulletin for March 7, 1948, is perhaps typical of the number and the range of mission projects supported on a larger scale by most or all of the church organizations.

In 1946 the First Church took part in the ten-week "Christ-Centered Loyalty Crusade" sponsored by the Ministerial Association, and in 1953 participated in the Billy Graham Crusade held in the City Auditorium. A Session-appointed representative of the church served on each of the Crusade committees. Interracial relations were stressed with programs held several years in the Zion Baptist Church and later in other city churches. The speaker for the meeting in 1950 was Dr. Mordecai Jones, president of Howard University. Each year the First Church joined in the Brotherhood meeting with Protestant and Jewish communities, and each Lenten season it joined other churches in the services held in the Imperial Theater or at one of the churches.

Not only had the mission of the Church been hampered by the war and its aftermath, but the efficiency of its own activities had been threatened. Thus in May, 1947, the Presbyterian Church U. S. launched what it called the Program of Progress, with its financial goal \$7,850,000 over a five-year period. A portion of this amount would be allotted to each of the General Assembly's benevolent causes. The sum of \$500,000 was earmarked for the enlargement and improvement of buildings housing the Assembly Boards, for the support of the Presbyterian Committee of Publications and the John Knox Press, and for the improvement of the visual education facilities. It was, as the Church Bulletin for January 16, 1949, stated, "designed to awaken our people to the spiritual demands of a new day and revive the whole life and work of the Church. Ten years of depression, followed by five years of war, found the Church depleted in

resources, short on personnel, troubled over the conditions of the world, and confused by the overwhelming number of her responsibilities.”

As in other Presbyterian churches, a Program of Progress Committee was set up by the Session of First Church, with representatives of various organizations planning ways of presenting the five Church-wide objectives of the program:

1. Evangelism Goal—100,000 a year added to the Church.
2. Church Attendance and Christian Growth—New Power Through Greater Loyalty.
3. Chapels—250 New Chapels Each Year.
4. Stewardship—Commitment of Life the Foundation of our Church's Progress.
5. Gifts for Christian Progress—Backing Our Faith with Funds.

By the end of 1948 the results of this Program of Progress were becoming evident, and the article concluded with these encouraging statements: “The Program of Progress is at work. The lights are coming on again in the fields of mercy; schools are once more offering light and leading; churches are open again; and grateful congregations are lifting their songs of thanksgiving and praise.”²

During the post-war years and through the 1950's the work carried on in and through First Church reached into many areas. One was the Church School and Youth work. It has been said that the greatest evangelistic agency in the church is the Church School. Year after year during this period of time a group of boys and girls from the Church School met for five consecutive Saturdays in a communicant class and learned from Dr. Davis what it meant to accept Christ as a personal Savior and what were the responsibilities of church membership. Many of them taking their church vows at the Easter season had, as babies, been baptized by Dr. Davis. Out of those yearly groups came not only commitment of lives to Christ, but in some cases commitment to Christian service as ministers or full time church workers. At one time there were eight in the ministry or preparing for the ministry or other full time Christian work. One of these was Stuart Plummer, son of Mr. and Mrs. F. A. Plummer. When the Session sent its recommendation that Stuart be taken under the care of Asheville Presbytery as a candidate for the ministry, it also sent as its representative to that meeting his father, an elder and Clerk of the Session.

In December, 1946, ten young people from First Church attended the Third Quadrennial Youth Convention on World Missions meeting in Nashville, Tennessee, four of whom at that time made decisions for full time Christian service. In 1950 five college students from the church attended the Fourth Quadrennial Convention on World Missions meeting

in Auburn, Alabama. In 1954 Stuart Plummer, at that time a Middler at Princeton Seminary, was a student delegate to the second meeting of the World Council of Churches in session at Evanston, Illinois. At the Fellowship Supper on September 15 he gave a report of the meeting to the congregation. On November 16, 1947, Charles Turner of First Church and Miss Nell Webb of Central Methodist Church gave at the evening Union Hour the highlights of the World Youth Conference held in Oslo, Norway, to which they were delegates. For some years during the Christmas holiday season an evening Student Night was held which was in charge of college students. On various occasions those who had gone into the ministry have preached or addressed groups and organizations of the church in which they received their early Christian training.

During these years several honors came to the Church School and the First Church through the continuous and consecrated work of teachers and students. In 1946 the Senior Division of the School, at the request of the Young People's Division of the Executive Committee on Religious Education at Richmond, used an experimental study unit being prepared for publication. At the close of the three month study, the class and its teacher, together with the director of Religious Education, worked out and sent to Richmond a detailed report and evaluation of the unit. This proved valuable in preparing the material for later use in the Young People's Quarterly. Following a 1953 inspection visit by Dr. I. M. Ellis, director of Religious Education for the Synod of Appalachia, the Primary Department of the Church School was accredited as a Training Center for the Synod and Miss Nanine Iddings, superintendent of the department, was approved as a teacher of nursery, kindergarten, and primary work for the Synod's Leadership Schools. Miss Iddings, who for nine years was superintendent of the Primary Department at First Church, also served for some years as one of a team assisting Dr. Ellis in Leadership Schools throughout the Synod and in holding one-night Bible Conferences and in conducting Church School Clinics. An article entitled "Leading Our Pupils Into Service" and written by Mrs. L. C. Majors for the June issue of *Presbyterian Action* used the Primary Department of the Church School at First Church as an example of good teaching and use of graded material. She pointed out that each unit studied led pupils into some definite Christian action for others. The Adult Department of the Church School, after an inspection visit by a member of the Presbyterian Board of Christian Education, was certified in 1954 as an accredited department, and Mrs. F. A. Plummer was certified as an accredited teacher and consultant for adult work. Since that time she has served both as teacher and as consultant in Leadership Schools throughout Asheville Presbytery and the

Synod of Appalachia. Both Miss Iddings and Mrs. Plummer, who has taught in every department of the Church School, had regularly taken advantage of the Leadership Schools conducted at the First Church and those offered at conferences at Montreat.

In January, 1956, Dr. and Mrs. Gaillard S. Tennent gave to the First Church their business property on Lexington Avenue that joined the church property on the east. On it was a two-story brick building. Through contributions made by church members the building was converted into a Youth Center, which opened in 1957. An entrance was made from the church grounds into the second story and a recreation lounge and Boy Scout quarters were provided for the youth of the church. On Sundays the rooms were used as classrooms for the Church School.

After the renovation program, Mrs. Arthur Pelzer, a visitor spending the summer in Arden and a frequent attendant at the church services, made possible the beginning of a Church School library through a generous gift which she designated for library books and library use. At various times during the history of the church interested persons had succeeded in starting a library, but usually with no definite room provided, the books had always been distributed among the various classrooms, with each teacher acting as librarian. The inevitable result was the loss of books and an eventual abandoning of the project. Now a wide hallway on the ground floor of the church offered space for a modest library. A Library Committee was formed with Miss Nanine Iddings as chairman and librarian, and the help of librarians was enlisted. The church provided tables and chairs, and glassed bookcases were purchased with the gift money, and on June 30, 1957, the library, with some 100 books, was opened for use. A fuller treatment of its beginning and its history and value to the church is given in Chapter XXVII.

The work of the Church School was hampered in the early months of 1946 when 85 cases of polio were reported in Buncombe County. Some parents kept their children at home until the reports showed a drastic decline in the number of cases of the disease. Again in the summer of 1948 this dreaded disease became so widespread in the city and county that the city ordered all public meetings canceled and ordered that children be kept at home. Thus no meetings of church organizations were held at First Church from mid July until September and the Church School was discontinued for that period of time. Church School lessons for beginners, primary children, juniors, and intermediate pupils were broadcast over the local radio stations. By September the epidemic had subsided and it was deemed safe to reopen the Church School and again take up the work of the young people's Sunday evening meetings, and all organizations resumed their regular sessions.

Beginning in the late 1940's and continuing through the 1950's the churches of the city joined each May in observing National Life Week, and each year a Family Life Institute or Conference, sponsored by city organizations and the city churches, was held in one of the churches. A number of members of the First Church took the courses offered at these Conferences and others attended the evening lectures. Through the stress placed upon family life and family relationships, courses in that field were taught in the Church School and for several years the School was fortunate enough to have Dr. Mildred Morgan, coordinator of Family Life Affairs for the city schools, as the instructor in the classes attended by parents. Dr. Morgan was also the speaker at several mother-daughter banquets held in the church and was speaker on occasion at meetings of the Women of the Church.

The Woman's Auxiliary, which by 1955 had become the Women of the Church, was the largest of the church organizations and during the 1950's was extremely active. In the year 1952-53 it had 923 members. During that year the women made 5,000 visits in the name of the church. Some 19 members attended the District meeting; two went from the First Church to Synodical; 10 attended Presbyterial; and five enrolled in the Training School at Montreat. From 1955 to 1958 the work of this organization centered around the "Forward With Christ" movement, which followed the Church's Program of Progress. In 1955 the work emphasized personal Christian faith, the goal for that year; in 1956, it emphasized the home; and in 1957, the community. These were the goals stressed throughout the Presbyterian Church and were the subjects of many sermons during the three year period. The Women of the Church were at this time making a definite contribution through their histories, which each year, by means of summaries, pictures, and clippings, recorded their own activities and those of the church. One copy, assembled in a loose-leaf notebook, was sent to the Historical Foundation at Montreat and one copy was kept at the church. These scrap-book type histories are valuable sources of church history, reflecting the weekly life of the congregation.

Thus in many ways the First Presbyterian Church and its members, through their organized activities, lived and extended the Faith of Our Fathers.

They Who Served

*"Let us have grace, whereby we may
serve God acceptably with
reverence and godly fear."*

HEBREWS 12:28b

DURING THE YEARS FOLLOWING THE WAR and through the 1950's the work of First Church was greatly enriched by the services rendered by two incoming ministers and their wives. One of these couples was Dr. and Mrs. Asa J. Ferry, whose connection with the church began on February 16, 1947, when Mrs. Ferry became a member. Dr. Ferry was Pastor Emeritus of the First Presbyterian Church of Wichita, Kansas. He had begun his ministerial work at a church in Philadelphia, going from there to a pastorate in Chicago and from there to Wichita. A few months after coming to First Church, at the request of Dr. Davis, he took over the Bible study at the Fellowship suppers, choosing for his first series a study of the life of Christ as portrayed in the Gospel of Luke. Later he gave a series on "The Christian Home in a Changing World." Mrs. Ferry accepted the invitation to become the teacher of the Lucy Gordon Class, an organized class of young single and married women, that then became known as the Alice Ferry Class. These services were the beginnings of the involvement of Dr. and Mrs. Ferry in the whole life of the church. Mrs. Ferry, out of her own deep spiritual living, interpreted the Bible lessons she taught in a manner so vivid that those who were in the class still recall their rich and helpful effects. Under her guidance, this class assumed the visiting for the Home Department, which now was restricted to those ill in the homes of church members and those in the local hospitals. Mrs. Ferry was also active in Circle work and out of the depth of her experience she enriched the lives of all the Women of the Church.

Dr. Ferry was a student and a teacher and was extremely popular as a speaker. Every church organization felt fortunate in securing him to

give a lecture or to present a series of lessons. He was also an outstanding preacher and at different times, during the absence of the pastor, preached at the Sunday morning services. His sermons were always challenging and whatever his subject might be, he left his listeners with new visions of life and service. The Church Bulletin for May 30, 1948, carried this tribute: "Dr. and Mrs. Ferry have been a blessing to this church. We owe them a debt of gratitude we can never repay." From time to time one of the short poems written by Dr. Ferry appeared on the cover of the Church Bulletin. After the death of Mrs. Ferry on July 5, 1961, Dr. Ferry at the request of his sons, published a small collection of his poems for private circulation. When he entered his Eternal Home on December 15, 1962, the First Presbyterian Church knew it had lost a friend and a man of faith who had been an inspiration to everyone in the congregation, and it offered grateful thanks for his freely given ministry of service.

Dr. and Mrs. R. E. McClure have also greatly enriched the spiritual life of the First Church. Following a pastorate of 14 years at the First Presbyterian Church of New Bern, North Carolina, Dr. McClure assumed the duties of executive secretary of Asheville Presbytery in 1943, at that time one of only four or five ministers in the General Assembly to hold such a position. Mrs. McClure, their daughter Frances, and their son Robert transferred their membership to the First Church. Mrs. McClure entered into the work of the Women of the Church, serving several times as a Circle leader, as a Bible leader, and as an officer. From 1949 to 1951 she was president of the Women of the Church. Later she was elected as president of the Presbyterial and has held offices in the Synodical, including that of president, an office she held in 1956-59.

Frances, a college student at that time, was an assistant to the director of Religious Education in the summer of 1946, working with the Pioneers and helping with the two-weeks Daily Vacation Bible School. Robert, after graduation from the Presbyterian School of Christian Education, served as director of Christian Education and Music at the First Presbyterian Church of Pine Bluff, Arkansas. In September, 1959, he became news director of the General Council of the General Assembly with headquarters in Atlanta, Georgia. At present he is operations director of TRAV.

As executive secretary of Asheville Presbytery, Dr. McClure's work covered the eleven western mountain counties, with his headquarters in Asheville. In 1949 the First Church offered the Presbytery the use of the small building that had served Dr. Campbell as an office. It became Dr. McClure's office, which he used until his retirement in 1965. In recognition of his outstanding service to the Presbytery, King College in 1951 conferred upon him the honorary degree of Doctor of Divinity. Dr. Davis,

as chairman of the Home Mission Committee of Asheville Presbytery, worked closely with Dr. McClure in building the work of the Presbyterian Church in the Presbytery, as did the First Church, with special emphasis on the support of the Presbyterian Home for Children, then known as the Mountain Orphanage. In spite of his heavy schedule of work throughout the Presbytery, Dr. McClure has been generous with his time and his talents. On numerous occasions, in the absence of the minister, he has conducted the Sunday morning service and has substituted for Dr. Davis at congregational meetings. His unusual teaching ability was soon recognized, and over the years he has conducted Bible studies for various organizations in the church and has for some years taught the class for Circle Bible Leaders. The First Presbyterian Church acknowledges with gratitude the ministry of both Dr. and Mrs. McClure.

At the close of the war, Miss Frances Ogden was serving as director of Religious Education now called Christian Education. After her graduation from the University of Tennessee, she attended the Assembly's Training School, now the Presbyterian School of Christian Education, and following the completion of her course there, came to the First Church, where she was on the staff until March 1, 1945. On June 7, 1945, she was married to the Reverend Mr. Kenneth J. Foreman, Jr. From 1954 to 1964 they were missionaries in Korea. At present Mr. Foreman is director of the Historical Foundation at Montreat, succeeding Dr. T. H. Spence, Jr.

After the resignation of Miss Ogden, the church was without a director of Religious Education until September, 1945, when Miss Ora Blackmun accepted the position on an interim basis. She had for some years been Associate Professor of English at the Arkansas State College, Conway, Arkansas, and had just completed a year as head of the English Department at Flora Macdonald College, Red Springs, North Carolina. She was on the staff of the church until 1947 and was succeeded by Miss Jessie Newbold, who ably held the position of director until June, 1950, when her marriage to James Monterey Kennedy was solemnized in the chapel of the Central Methodist Church, with Dr. Davis and the Reverend Mr. J. M. Newbold, Jr., officiating. Again the office of director was vacant. On November 1, 1950, Miss Jeannie Ogilvie accepted the offer made her by the Session and following several years as director at the Lookout Mountain Presbyterian Church, Chattanooga, Tennessee, took up her duties at the First Church. Her work was outstandingly efficient and it was with deep regret that the Session accepted her resignation in August, 1953, so that she might take a similar position at the First Presbyterian Church at Durham, North Carolina. For the contributions made by this succession of Religious Education directors see Chapter XXVII.

While the directors of Religious Education over these years came and went, with the frequent vacancies in the position filled by church women pressed into service, one staff member served the church with understanding and dedication for 30 years. Cornelia Withers Wilds came to Asheville in 1926 as church visitor, secretary, and youth worker. From time to time her duties varied until she was listed in the Church Bulletin only as a church visitor. Even then, knowing fully the duties connected with every phase of the work of the church, she was called upon to fill an unexpected vacancy or to acquaint new staff members with their duties within the framework of the total church. No one except the ministers knew the complete activities and needs of the church as thoroughly as she did, and in some areas she was more familiar with the work than were the ministers. To both ministers and staff she was an ever present help in any time of need or trouble and she was ever cheerfully prompt with her responses. Quiet and unassuming as she was, most church members were unaware of the almost limitless range of her services. But all members knew her as the church visitor. The doors of all homes opened wide to her, and she passed through them, rejoicing with the family—both parents and children—in their times of joy, comforting them and bringing them hope in their times of grief and sorrow and days of trouble, giving cheer and courage in their hours of illness. To her the church members gave their complete confidence, and she knew the entire congregation—men, women, and children—as no one else knew them. Through her visits the people were bound with strong ties to their church and the congregation was unified in the love of Christ made evident by the acts and words of His servant.

No Presbyterian family coming to Asheville escaped her notice, and there were times when her call coincided with the unloading of their furniture. She zoned the city and with the cooperation of the Woman's Auxiliary, she had Presbyterian women in each zone report newcomers in the area. Her visits were then followed by those of the Presbyterian neighbors. One instance shows her thoughtfulness of the stranger within the gates of Asheville. A newly arrived couple got into their home the day before Christmas. Passing the house on her way home on Christmas Eve, she stopped and spent a half hour with the newcomers, giving them a Christmas welcome to their chosen city. It is easy to imagine what this warmth of spirit meant to people away from family members at this season. From her visits she made lists of new residents and ill members for ministerial calls.

During the years when Asheville sanatoriums were receiving thousands of tubercular patients, the number of her calls was almost unbelievable. Later she visited frequently the church members ill in their

homes or in the local hospitals. She realized that they needed, even though cut off from their usual church activities for a short or longer period, a sense of belonging and a sense of serving. Thus she formed those interested into a group she called The Fanner Bees. The name was derived from those bees which, by fanning their wings, keep the air within the hives moving and thus pure while the worker bees fill the combs with honey. So through prayer lists that she worked out and varied from time to time, isolated church members by their specific, heartfelt prayers could be of service to other members and to the morale and spiritual well-being of the church they loved. Their goal was "to breathe fresh courage, love, and vision into the church membership, thus drawing out the stale air of petty strivings, distrust, lack of faith, and materialism."¹

The year 1951 marked the 25th anniversary of her work at First Church. It was, therefore, most fitting that this fact should be noted at the service celebrating the return of the congregation to the renovated sanctuary and observing the 157th anniversary of the church. The Church Bulletin for that day carried this full-page letter of appreciation of her and her ministry:

Members of
THE FIRST PRESBYTERIAN CHURCH
of
Asheville, North Carolina
extend to

MISS CORNELIA WITHERS WILDS

their appreciation and love for her twenty-five years of faithful service as Church Visitor. In the spirit of her Master she has gone about doing good; a friend of strangers, counselor of the needy and distressed, comforter of the sick and afflicted, living witness of the gospel of Jesus Christ.

August Fifth, Nineteen Hundred and Fifty-One.

C. Grier Davis

Minister

F. A. Plummer

Clerk of Session

R. Stanford Webb

Chairman, Board of Deacons

Four years later at its November meeting the Session received a letter from Miss Wilds tendering her resignation, effective December 31, 1955. In it she ignored her own ministry and expressed gratitude for what that ministry had brought to her. So the letter closed with this paragraph: "You, the members of the Session, with the other officers, and church members, have given me one of the greatest privileges of my life in

permitting me to serve so long a time in this great Church. You have allowed me to share in your joys, and weep with you in your sorrows. The combination welds hearts together in eternal friendships. The love, the patience, and wise counseling given me during these years are deeply appreciated. I have indeed been on the receiving side."

On January 4, 1956, a congregational supper was given in her honor at which her years of ministry in First Church were reviewed, and appreciation of her and her service was expressed by Dr. Davis and by representatives of the different church organizations. As a token of their love, the church members presented her with several gifts, among them a television set. For some years she has made her home in St. Petersburg, Florida, where she continues serving her Master through service to people.

The pastoral work during these years of growth in church membership, of building and renovation, and of aiding in the establishment of new churches was increasingly heavy, and following the resignation of Miss Ogilvie in 1953, the Session decided to secure if possible an associate pastor who would also assume the duties of overseeing the church's educational program and would work with the youth of the church. Accordingly this dual position was offered to Thomas Sproule, who was completing his ministerial training at Union Seminary in Richmond, Virginia. He was a graduate of West Chester Teachers College, West Chester, Pennsylvania, and held an M.A. degree in Education from Temple University. Before entering the Seminary, he had taught on the high school level and had coached the athletic teams of the school. During his seminary work he had served one summer as Youth Program Associate at Woods Memorial Church in Severna Park, Maryland. Mr. Sproule accepted the call and took up his work at First Church on June 1, 1954.

On July 13, he was received by the Asheville Presbytery and examined for ordination and on that occasion preached the sermon. Interestingly enough, Asheville Presbytery met at the First Church, with the Reverend Mr. Robert Collins, who had entered the ministry from this church, as the retiring Moderator. Also at that meeting John Trotti, a member of First Church, was received by the Presbytery as a candidate for the ministry. At the morning service on September 12 Mr. Sproule was ordained for the ministry and installed as an associate minister at First Church. The constitutional questions were put to him by Dr. Davis, and the prayer of ordination was given by Dr. R. E. McClure. In the installation service, Dr. J. Rupert McGregor, president of the Mountain Retreat Association, gave the charge to the minister and Dr. McClure gave the charge to the congregation. The sermon, "Behold Thy God," was delivered by the Reverend Mr. Kenneth C. Stewart of the Maple Pres-

byterian Church, Boomall, Pennsylvania, and Mr. Sproule's pastor. Others taking part in the service were the Reverend Mr. Henry V. Lofquist, chaplain of the Good Samaritan Mission, and F. A. Plummer and Loyd Leonard, elders in the First Church. Among those present for the service were Mr. and Mrs. William J. Sproule, parents of the newly ordained minister.

As an active member of the Fellowship of Christian Athletes, Mr. Sproule was intensely interested in the young people of the church and greatly broadened their recreational program as well as strengthening their Christian outlook. He worked closely with the Christian Education Committee and the Church School and its officers and teachers. One of his deep interests was in missions, and with Dr. Paul Warren of the Grace Covenant Church, he spent the month of April, 1957, inspecting the Presbyterian mission stations in Brazil. Upon his return, he gave reports of the trip to various church groups. In that same year he was honored by being elected Moderator of the Asheville Presbytery. At the meeting in 1958 of the American Association of Health, Physical Education, and Recreation, he was chosen as chairman of its Southern Division on Religious Organizations. Miss Ruthie Carroll (Mrs. Ned Gibson) of First Church was elected secretary of that Division. In 1960 Mr. Sproule attended the Fellowship of Christian Athletes meeting in Columbia, South Carolina. On June 22, 1957, he was married to Miss Betty Jean Morris, a member of the Oak Forest Presbyterian Church, in a ceremony in the sanctuary of the First Church, with Dr. Davis as the officiating minister.

In addition to his duties as youth worker, his work as associate minister reached into many avenues of church activities, and from time to time, in the absence of the minister, he conducted the Sunday services. At the close of his first year in Asheville the Church Bulletin expressed the church's appreciation of his work in these words: "In this year as associate pastor, he has won a host of friends, and made a large contribution to the total life of the church. Under his leadership every part of the church's life has been strengthened."²

With its service to Church-wide and presbytery projects, to the community, to the needy in Europe, and to its own membership, the First Church, with its renovated and enlarged sanctuary and church plant, was a place of activity. On September 16 and 17, 1952, the church was host to the Synod of Appalachia, at which meeting Dr. Davis was elected Moderator. New church projects were put into operation. One of these, the Church School Library, with its growing number of volumes, soon proved an asset to the church and was being used by adults as well as by children and young people. The Church Bulletin called attention to

new books and gave brief glimpses into their contents through articles written by Miss Ruth Hays. Another project was begun in 1956 when a weekday kindergarten, limited to 20 children, was opened under the direction of Mrs. Frank Rich. It operated for a year or two.

Each January or February or both found all the church organizations studying missions and listening to mission sermons on Sundays. In 1958 a World Missions Workshop for Presbyterians was held on November 16 at First Church, attended by members from other Presbyterian churches in the area. Many week nights saw gatherings of church groups. In 1958 these adult organizations were listed: the Kirk Klan, the Keystone Klub, the Kupples' Klub, and the 80-Below Class. All of them were in reality Bible classes with the series of studies usually taught by Dr. Davis or Dr. Ferry. Occasionally the studies centered on church history, or Christian action. All met on week nights. Later the 80-Below Class became a Sunday morning class taught by Mrs. F. A. Plummer.

In order to check on the work being done and to devise ways of improving and expanding it, yearly evaluation and planning meetings were held. Some years these sessions took the form of a 24-hour retreat at Assembly Inn for the church officers, staff members, and leaders in all phases of the church's work. In 1955 the planning session was combined with the Fellowship supper and the discussion period had as its theme "What I Would Like to See Our Church Do." Church members present offered suggestions for the work with children, with youth, with young adults, with families, and with older adults. This meeting was followed by the working out of an Educational Guidance Program for the church, dealing with organizations, curriculum, programs, and leadership training. In 1958 a Session committee was appointed to evaluate the work of the church and suggestions made were tried out, some with much effectiveness. One of these suggestions was the need of an adult communicant class and in 1959 such a class was formed for those joining the church and others wishing to know more about the church, its courts, and their functions. That year the Men of the Church honored the church officers with an Officers' Recognition night. Following the supper and a social hour, the work and problems of the church were discussed.

Some years at the September Fellowship supper the upcoming budget was presented and discussed with those members present. Included in the 1958 budget was the final payment on the church's capital funds pledge for King College. It also included \$3,600 for Montreat and \$775 for Synod's Vocational Guidance Center at King College. In 1957 the contributions of First Church to benevolences amounted to \$55,559

and the contributions to current expenses were \$56,306. The amount contributed to the building fund amounted to \$26,950, making a total of \$138,846. The report of the Presbyterian Church's extension program over the twelve-year period from 1946 to 1958, as given in the Church Bulletin, was an encouraging one. During those years the Presbyterian Church U. S. had established 628 new churches, with a 1958 combined membership of almost 100,000. Their total combined contributions amounted to \$10,000,000 annually. Existing churches had increased in membership by 172,000. The 1960 Yearbook on American Churches showed that 63 per cent of the American people were church members.

After the inauguration of Dwight D. Eisenhower as President of the United States, the Session at one of its meetings noted with regret that he was not a member of a church. At some one's suggestion, J. W. Byers, an elder and at that time superintendent of the city Schools, was asked to write a letter on behalf of the Session to Mr. Eisenhower, expressing the prayers of the Session and the First Presbyterian Church for the success of his presidency and suggesting that, while his Christian faith was not doubted, it was their hope that he might find it in his heart to profess that faith through church membership. Following is the gracious reply received by Mr. Byers:

THE WHITE HOUSE

The Assistant to the President

March 24, 1953

The President asked me to thank you for the cordial and understanding letter you sent him recently on behalf of the Session of the First Presbyterian Church of Asheville. He is grateful for the assurance that all of you are remembering him in your prayers for Divine guidance.

It was thoughtful of you to enclose a copy of Dr. Davis' sermon. Perhaps both he and you will be interested to know that the President and Mrs. Eisenhower have become members of the National Presbyterian Church in this city.

Sincerely,
S/Sherman Adams

Mr. J. W. Byers
Asheville City Schools
City Building
Asheville, North Carolina

At different times the Session discussed the possibility of a rotation system for elders similar to that in operation for the deacons, but no action was taken. However, in 1955, four Session members, who, because

of their age were unable to attend Session meetings and to take an active part in the work of the church, were honored by receiving at a congregational meeting the title of Elder Emeritus. Those receiving this honor were Major G. B. H. Terry, Herbert Caskey, Hugh Petrie, and A. P. Burgin. Each was presented a scroll conferring upon him his new title, the date of his having been elected an elder, and the church's expression of gratitude for his years of faithful service. On December 14, 1958, at the Sunday morning service the memory of Dr. Robert F. Campbell was honored. Dr. Davis preached a sermon that morning on "Robert F. Campbell, the Providence of God." Three years before this the church had given \$100 to the Historical Foundation at Montreat for a plaque honoring Dr. Campbell.

With the Fellowship Hall and the enlarged Church School plant and with the opening of the Youth Center in the Tennent building, the Church House, that had served the city as its library, had later served as a school building, and still later had served as a general meeting place for organizations of the church, was no longer needed. Thus in 1958 it was demolished to provide added space for parking cars, for with each year parking became a greater problem. The situation was partly solved, however, when the Janirve Properties, Incorporated, a Florida company owned by Mr. and Mrs. I. J. Reuter, notified the First Presbyterian Church that it planned to purchase the lots on the west side of Lexington Avenue, extending from the Tennent building to the Swannanoa Laundry, and to raze the buildings on them. These lots would then be leased to a North Carolina Corporation formed by Asheville business men and used for a public parking lot. For carrying out this plan, access to Church Street would be needed, and the church was asked to allow a four-foot walkway along the north border of its property. The lease would run for ten years with the expectation of the erection of a three-story parking building. When that was constructed, the corporation would require a 24-foot driveway across the church property, giving access to Church Street and reached by a ramp. In return for these easements, the agreement would specify that the church would have free use of the parking lot and later the second and third floors of the parking building on Sundays from 8 o'clock in the morning until 2 o'clock in the afternoon. The corporation would have a 30-year lease on the building, which might then be purchased by the church. The plan was approved by the Session and Diaconate and after the legal documents had been prepared, it was approved by the congregation, and the walk at the north edge of the church property was laid.

During these years, Dr. Davis took his unsought place among the leaders in the Presbyterian Church, U. S. He was known for his gift of

organization and his logical approach to the solution of problems and was asked to hold important committee positions and assignments in the Church. He was on the Board of Managers of the Lord's Day Alliance of America and attended its meetings in New York City. He served a three-year term on the General Assembly's Board of Annuities and Relief. In 1947 he was a commissioner from Asheville Presbytery to the meeting of the General Assembly. He served on the Board of Trustees of Davidson College, of King College, and of the Mountain Retreat Association. For some years he was chairman of the Home Mission Committee of the Asheville Presbytery.

In May, 1956, he was chosen as an official commissioner from the Presbyterian Church U. S. to the 250th anniversary of the organization of the first Presbyterian Presbytery formed in Philadelphia in 1706. Accompanying him to Philadelphia as a commissioner was Dr. James McDowell Richards of Columbia Theological Seminary. Dr. Richards had served as Moderator of the General Assembly in 1955 and was a former vice-president of the National Council of Churches. On July 10 this anniversary was observed by the Asheville Presbytery at a supper meeting at the First Church. Dr. Edwin White of the Holston Presbytery represented the Presbyterian Church U.S.A.; Dr. R. C. Grier represented the Associate Reformed Presbyterian Church; and Dr. H. B. Dendy, pastor of the Weaverville Church, represented the Asheville Presbytery of the Presbyterian Church U. S. In the sanctuary following the supper, Dr. Ernest Trice Thompson, author, co-editor of *The Presbyterian Outlook*, and Professor of English Bible at the Union Theological Seminary at Richmond, Virginia, delivered the anniversary address on "Some Contributions of the Presbyterian Church to the Life of America."

An effective speaker, Dr. Davis was in constant demand, and he was a preacher of logical and convincing sermons. The sincerity and earnestness of his appeals were evident in a sermon on Higher Education, in which he stressed the need for scholarships for worthy students attending or wishing to attend King College. The Session Minutes for May 22, 1957, record that as a result of that one sermon an Atlanta, Georgia, visitor present at that service sent to the church a check for 16 scholarships. A radio listener sent money for one scholarship, and church officers gave two more, a total of 19 scholarships.

On May 9, 1952, he addressed a Conference of Elders and Deacons meeting in Atlanta, Georgia. He held a series of services at Lees-McRae College; at the Cannon Memorial Y.M.C.A. in Kannapolis, North Carolina; at Berea College; and at Davidson College. He preached the baccalaureate sermon at many high schools and colleges, including that at Davidson College in 1958, when his son, C. Grier, Jr. was

a member of the graduating class. In 1951 he was the guest preacher at the First Presbyterian Church of Pittsburgh, Pennsylvania, and in 1949 preached at the Diamond Jubilee of the Second Presbyterian Church of Norfolk, Virginia. From July 7 to August 4, 1957, he and Dr. John Fischbach of the Central Presbyterian Church in New York City exchanged pulpits and manses. While in New York, Dr. Davis had the opportunity to attend lectures at the Union Theological Seminary in that city. At the request of his congregation, several of his sermons were printed, some of which later appeared in *The Presbyterian Survey*.

In appreciation of both Dr. and Mrs. Davis, the church honored them with receptions on the occasions of their anniversaries of coming to Asheville, and in the summer of 1958 they were given a European trip by members of the church. During that time their sons, C. Grier, Jr., and James McDowell, were serving as counselors at a camp in Maine.

On October 6, 1959, at a meeting of the officers of the Mountain Retreat Association and the Trustees of Montreat College, Dr. Davis, by action of the Directors of the Association and the Board of Trustees of the College, was elected president of the Association and of the College. This information was presented to a joint meeting of the Session and Diaconate on October 9 and an announcement appeared in the Church Bulletin for October 11. At a congregational meeting on October 18, the Session presented the following recommendations: "1. The Session recommends with regret that the congregation join with the Pastor in requesting the Asheville Presbytery to dissolve the relations between the Pastor and this Church, to take effect November 30, 1959. 2. The Session recommends with regret that the congregation join with the Associate Pastor in requesting the Asheville Presbytery to dissolve the relation between the Associate Pastor and this Church, to take effect November 30, 1959. 3. The Session recommends that the congregation elect a Committee to nominate a Pastor at a congregational meeting November 8, 1959, the Committee to consist of four from the Session, four from the Diaconate, four from the Women of the Church, one from the Church School Council, and one from the Ushers Guild."

Knowing that over the years Dr. Davis had refused calls to a number of churches, the congregation felt that now his entering the offered position should not be denied. So with a feeling of deep loss, it accepted the recommendations of the Session, and at a meeting on November 8 set up a Nominating Committee and approved the Session's action in employing Mr. Sproule to continue to serve the church as associate pastor from December 1 to such a time as a pastor should be installed. The Deacons then rented the manse to the Mountain Retreat Association, to be occupied by its president from December 1, 1959, until a president's

home in Montreat was ready or until 30 days prior to the coming of a new pastor to the First Church. On November 22 a reception honoring Dr. and Mrs. Davis was held in the Fellowship Hall. As a token of appreciation they were presented a silver service set by the church. After 21 years of service to the church, Dr. Davis was no longer its minister. His pastorate had indeed been a fruitful one, and the acknowledgment of his many accomplishments and the affection in which he and his family were held were expressed in this tribute appearing in the Church Bulletin for November 29, 1959:

DR. AND MRS. C. GRIER DAVIS

"Twenty-one years ago, on the recommendation of the Pulpit Committee, the congregation of the First Presbyterian Church of Asheville called the Reverend Calvin Grier Davis, who was pastor of the Second Presbyterian Church of Norfolk, Virginia, to become minister of this church. On May 15, 1938, Dr. Davis preached his first sermon in the pulpit of the First Presbyterian Church of Asheville.

"During his ministry here Dr. Davis has seen the membership increase from 1,100 to 1,700 members. In this period the church's total giving program to benevolent and other causes has been one and three-quarters million dollars. Under his guidance he has seen the sanctuary re-built and the education building renovated and the recreation building acquired. His services have included beyond the local congregation an interest in the community, serving on the Board of the Good Samaritan Mission, and now the United Social Services, and he helped in the organizing of the United Fund. He has served on the Board of Trustees of Davidson College for the past sixteen years, presently serving on the Executive Committee. He is a member of the Board and Executive Committee of King College. He has served as a member of the Board of Trustees of Montreat College. Dr. Davis has also served his church as Moderator of the Presbytery of Asheville and the Synod of Appalachia, and for ten years has served on the Board of Annuities and Relief of the General Assembly.

"Sharing this complete ministry of service have been his wife, Becky, and his two sons, Grier, Jr., and James.

"The congregation is thankful to Almighty God for the providence that brought Dr. and Mrs. Davis to Asheville. In the Church Bulletin of May 15, 1938, were the following words of tribute to Dr. R. F. Campbell who was retiring and to Dr. C. G. Davis, who was being welcomed as the new minister: 'The Lord bless you and keep you: The Lord make his face to shine upon you, and be gracious to you: The Lord lift up his countenance upon you, and give you peace.' With

sincere and deep gratitude for his faithful ministry among us these many years we invoke these same rich blessings of Christ upon him and his family as they go to their new ministry at Montreat on December 1, 1959, where Dr. Davis will be President of the Mountain Retreat Association and Montreat College."

After Dr. Davis assumed his duties as president of the Mountain Retreat Association and Montreat College, Mr. Sproule, as associate pastor, served the First Church until August 31, 1960, leading the church in its planning and activities and conducting the Sunday services. On August 15, he and Mrs. Sproule were honor guests at a congregational luncheon sponsored by the Women of the Church. In appreciation of his more than six years of ministerial work at First Church, Mr. Sproule was presented a set of "Great Books of the Western World." He preached his final Sunday sermon at the church on August 28, and in his farewell message to the congregation he said in part:

"I am grateful to the congregation of the First Presbyterian Church of Asheville for your kindness in allowing me to serve as your associate minister and, with my wife Betty Jean and our daughter Ellen, to be a part of you. It is a wonderful feeling to know you are a part of such a distinguished group.

"I came to this church immediately after finishing my studies at Union Theological Seminary in Richmond, Virginia, and you have been patient and understanding with a tyro in the field of Gospel ministry. In your willingness to encourage and support one, you have given me a sense of security and confidence and you have enabled me to grow."

After leaving Asheville, he spent a year in graduate work at the University of Pennsylvania and followed it with a year of study at New College at the University of Edinburgh, Scotland. These years of study were made possible through scholarships granted him by Mr. and Mrs. Malcolm Perkins, members of the First Church. Returning to America in 1962, he accepted a call to the pastorate of the Presbyterian Church of Wytheville, Virginia.

Changing Patterns

"Where is the way where the light dwelleth?"
JOB 38:19b

FOR FIRST CHURCH the decade of the 1960's began with a change in its ministerial leadership. At a congregational meeting on June 19, 1960, R. R. Williams, Sr., chairman of the nominating committee, gave a report and presented for the consideration of the congregation the name of the Reverend Mr. A. Allen Gardner, Jr., minister of the Presbyterian Church of Thomasville, Georgia. The vote to accept the report and the recommendation of the committee was unanimous and the chairman and vice-chairman of the committee were then chosen as the church's representatives to the July 26 meeting of the Asheville Presbytery "to present and to prosecute before the Presbytery the call to the Reverend A. Allen Gardner, Jr., to be Pastor of this church in accordance with *The Book of Church Order*." Mr. Gardner, a graduate of Columbia Theological Seminary, with a year's study at New College at the University of Edinburgh, Scotland, accepted the call and with his family arrived in Asheville September 1, 1960.

The impressive installation service was held in the sanctuary on September 4, with Dr. Samuel B. Hay, president of Stillman College and the father of Mrs. Gardner, delivering the installation sermon, which he called "The Heart of it All." The pastoral prayer was given by Dr. C. Grier Davis, president of the Mountain Retreat Association and Montreat College, and the dedicatory prayer was given by Dr. R. E. McClure, executive secretary of the Asheville Presbytery. The Reverend Mr. Thomas Sproule gave the invocation. The call to worship was made by R. R. Williams, Sr., an elder in the First Church, while Lawrence McKay, an elder in the Hendersonville Presbyterian Church, read the

Old Testament lesson and Dr. Hay read the New Testament lesson. In the ceremony of installation Mr. Sproule asked the constitutional questions; Dr. McClure gave the charge to the minister; and Dr. Davis gave the charge to the congregation. This service was unusual in that it was only the second installation service in First Church in 68 years and also unusual in the fact that the minister and the associate minister immediately preceding Mr. Gardner participated in it. Following the service a reception, sponsored by all the church organizations, was held in the Fellowship Hall, honoring Mr. and Mrs. Gardner and the members of their family and those taking part in the morning service.

On the following Sunday Mr. Gardner preached his first sermon in the sanctuary of First Church, choosing for his theme "The Fellowship of the Sensitive Ear" and using as his text Matthew 11:15, "He who hath ears to hear, let him hear." On September 18, in connection with the Family Worship service a dedication ceremony was held in which all officers and teachers in the Church School and all leaders in other organizations renewed their vows of service to the church in the name of the Master Teacher and Leader.

In April, 1962, the Session voted to extend a call to the Reverend Mr. Leroy Secrest, a graduate of Columbia Theological Seminary and at the time the minister at the First Presbyterian Church of Wiggins, Mississippi. He was to share in the ministry at First Church as associate minister. The congregation concurred in the action of the Session, and on June 15, Mr. Secrest took up his work in Asheville and was received into the Asheville Presbytery at its July meeting. Mr. and Mrs. Secrest and their family took up residence in a home graciously made available to the church by Mr. and Mrs. Malcolm Perkins. In April of the previous year Miss Jessie Hodges joined the staff of the First Church as director of Christian Education, coming from a similar position at the Second Presbyterian Church in Charleston, South Carolina. Thus the First Church had a strong and forward-looking ministerial and administrative staff.

Mr. Gardner assumed his ministry at First Church before the decade of the 1960's was a year old. It was to be a decade of rapid change, of frustration for both society and for Church, but a decade of constant challenge. Change was not a new process to Asheville or to the First Presbyterian Church. In their long years of existence they had passed from horseback travel along Indian trails to travel by jet planes. They had lived through and somehow recovered from the ruinous effects of the Civil War and had adjusted to the new social structure it had created. They had gone through two World Wars, followed by the undeclared struggle against communism in Korea. They had risen above the devastating experience of a crushing financial depression. They had witnessed

the slow replacement of home made tools and clothing with the products of growing factories and industries as the town was transformed from a rural village into an industrial center. They had seen Burton's short street lengthen and multiply until by 1960 Asheville was a metropolitan area with a population of some 60,000 within its limits and thousands more in the surrounding suburbs. They had seen the method of getting news by horseback replaced—step by step—by the telegraph, by the telephone, and finally by instant communication and reception over radio and television. But never had city or church witnessed such rapid change as has come in this decade of the 1960's.

This decade has been a time of scientific discoveries and explorations, with as great progress in scientific achievements in the ten years as previously in a century or more. With every section of the earth explored, man has reached toward the stars, sending satellites into orbit and manned space-ships to encircle the globe and the moon. As a crowning feat, men landed on the moon, walking on its surface while the earthlings watched in awe and listened to the words of the astronauts as they set up the Stars and Stripes on the rough lunar terrain. Scientific research has focused, too, on the needs of man, resulting in new products and labor-saving devices for factories and homes and new ways of preserving human life and conserving the lavish gifts of Nature.

It has been a decade in which two diametrically opposed ideologies—communism and democracy—have struggled for dominance in the world in what has been called a "Cold War." Checkmating each other in the United Nations, the two powerful exponents of these governmental systems have vied in an "arms race," each fearing that it might become militarily weaker than the other. Thus the stock piles of war and destruction have yearly increased.

With places on earth no more than hours from each other and with the radio and television bringing events as they happen into the living rooms of millions of homes in every country, the world during this decade has become a small planet, and whether they like it or not, all nations are today neighbors. What occurs now in one place on the globe is necessarily of concern to people everywhere. The newly acquired knowledge of "How the other half lives" has given rise to the development of a fierce sense of nationalism and racial pride, leading to demands for independence, unbridled warfare, and, in countries like the United States, leading to strikes, minority group protest marches, riots, destruction of property, and loss of lives, all a part of the world-wide movement for social change.

No country or city is now "an island," and the problems of one are the problems of all. So Asheville in this decade has had a steadily rising

rate of crime and juvenile delinquency. It has experienced racial unrest and has had to face its problem of urban renewal and its problem of slums and poverty in the midst of affluence. It has had to face the problem of seething hatred and to seek ways of reconciliation through supplying opportunities for education and job training for all as a basis for its people—all its people—living with dignity.

The decade of the 1960's has been a time of disillusionment and of questioning. No longer is war a glamorous adventure and no longer are its objectives taken for granted. So waves of anti-war marches and protests have swept across the nation, expressing the opposition to the Vietnam War by small groups of college and high school students, by church people and citizens. Young people, disillusioned with the conditions existing in the nation and the world, for which they hold the older generation responsible, have rebelled against "The Establishment," represented by parents, schools, colleges, and government. "Sit-ins" and "Take-overs" have resulted and an extreme group, calling themselves Hippies, have renounced society and formed their own group with its own moral and social codes.

For the Church, the 1960's have been a decade of self-examination. In the face of crisis in the nation and in the world, in the face of the so-called "New Morality," based on situations and expediency, in the face of the "God is Dead" movement, and in the face of dwindling church attendance, the Church has reviewed its work, its methods, its responsibility to society, even the wording of some of its statements of belief, like *The Westminster Confession of Faith*. The conclusion reached has been that everything that touches human life is the business of the Church—social, political, and economic. Its ministry must be to the whole man, wherever he is and whatever his needs, physical as well as spiritual, and the methods of that ministry must be in ways suited to and understood by the generation it is striving to serve.

As early as 1959 an appointed Assembly Committee of 25 began an inventory of the capital fund needs of the Presbyterian Church U. S. if it was to keep pace with the needs of the age in a meaningful way. The completed study showed a long-range need of \$22,000,000 and immediate and urgent needs of \$12,000,000 for remodeling and updating old buildings and quarters housing the Assembly Boards and Agencies, for renovations at Montreat, for carrying on and extending its world mission program, and for establishing new churches throughout the presbyteries, and for meeting the needs of young churches. Among the urgent needs listed were those connected with the plan already in progress of preparing new teaching material for the Church School throughout all levels of its work. In connection with this ambitious program, called The Covenant

Life Curriculum, were the needs of the work projected in the fields of radio, television, and audio-visual aids, designed to enrich the learning experiences of children and adults through the use of avenues made available by science. Urgent needs connected with the church publications and with the John Knox Press were also included in this \$12,000,000 estimate.

Plans were worked out and the Capital Fund Campaign was launched early in 1963. It was the first campaign of its kind in the 100 years of the Church's history. Figures published in 1961, on the occasion of the centennial of the Presbyterian Church U. S., made the need of this Development Fund evident to all. In 1861 the newly formed Church had 47 presbyteries, 1,100 churches, with a membership of about 75,000. In 1961 there were 77 presbyteries with 4,000 churches, having a total membership of almost one million. From 1941 to 1961 the membership had doubled and from 1956 to 1961 the Church had averaged the establishment of one new church each week. Added to the physical needs of the Church was the very real necessity of adapting its methods of work to a new generation and a changing world.

In Asheville Presbytery Mr. Gardner was appointed chairman of the Campaign Committee, and the "Kick-Off" dinner was held in the Fellowship Hall of the First Church, with members of churches throughout the area attending. Mr. Gardner stressed missions and the use of this Fund in several of his sermons, and on March 10, 1963, Dr. C. Grier Davis preached in the sanctuary on the Fund and what it would do for the very life of the Church and for society. To emphasize the importance of the campaign, the Church Bulletins for some time carried information concerning the recipients of the Fund. The quota for First Church was \$50,000 over a three-year period. At the end of that time the amount was oversubscribed and the final accounting showed contributions from First Church to be \$50,600.42. Of this amount some \$2,500 went to furnish a room at Assembly Inn at Montreat as a memorial to Dr. Robert F. Campbell. The Fund was oversubscribed throughout the Church and by 1965 had reached \$15,075,252.20, and, as Dr. S. J. Patterson, Moderator of the General Assembly, stated in a letter, the money was at work at home and abroad.

One of the fields of work stressed in this campaign was its educational efforts. This was of deep interest to the First Church of Asheville, which was investigating ways to increase the teaching efficiency and the enrollment of its Church School. On November 12-14, 1960, a Church School Clinic, conducted by four workers led by Dr. I. M. Ellis, regional director of Christian Education for the Synod of Appalachia, paved the way for appraising the work being done. Using the report submitted by Dr. Ellis, the Executive Committee of the Church School Council, with

General John Arrowsmith as chairman, began its task by making a classified statistical survey of the church and the school as a basis for meeting the changing needs of the times and the needs of this particular congregation. The study led to a recommendation, approved by the Session, to extend the Church School sessions from forty-five minutes to one hour. The primary objective of the School, as stated by the committee, was "to provide a course of action which will yield each person a Christian Destination," and the slogan adopted was "Each Person Mature in Christ." The elements of Christian education were considered to be "worship, study, fellowship, service, and evangelism," while the aims of any program worked out were to be: an organized school, an educational school, a leader-trained school, an evangelistic school, an equipped school, a home-related school, and a co-operative school.

The plan eventually submitted to and approved by the Session was called "An Adventure in Christian Learning." It provided that the program in operation in the children and youth departments should be continued but with stress on teacher training and on the need of modern equipment. In the plan, special emphasis was placed upon drawing adults into the Church School through offering elective, 13-week courses on Bible, church history, missions, evangelism, Christian living, and family life. The Women's Bible Class and the Men's Bible Class, both using the Uniform lessons, were to be retained. On June 11, 1961, the first classes under the new setup offered four studies: Jesus and His Teachings, Understanding Yourself, The Christian Home, and The Nature and Mission of the Church. Each quarter one study was designated as the lead course with two or more classes, and all classes had the advantage of two teachers. An adult department of the Church School was created and staffed and charged with the supervision and administration of the adult program and with providing leadership training for it. Information concerning the courses was given in the Church Bulletins. In a two-year period "An Adventure in Christian Learning" had resulted in a 30% increase in the Church School enrollment. In response to a request from the editor of *Presbyterian Action*, an article, written by Miss Ora Blackmun, on the adult program at First Church appeared in the March, 1963, issue of that magazine.

In the autumn of 1963 the first course in the Covenant Life series was begun and that series of studies are currently being followed as lead courses in the adult department of the Church School, being taught in several classes, but they are supplemented each quarter with one or two elective courses. In 1964 Miss Jessie Hodges, director of Christian Education, offered *The Mighty Acts of God*, a Covenant Life Bible course, on Thursday mornings for those teaching in the Church School on Sundays.

The class attracted others and, except for the summer months when it recesses, it has continued, with an ever increasing enrollment. Among its members are people from several of the city churches of other denominations. Preparation for putting the Covenant Life material into use in the children and youth divisions of the Church School was given to staff members through workshops and through a Laboratory School held for a week in July, 1963, with outstanding leaders from Richmond as the instructors. In 1964, following a three year effort toward that goal by Mrs. Earl Fowler, superintendent, and the teachers, the primary division was accredited by the Synod of Appalachia as an "Observation Center" for Church School teachers, the only division in the Asheville Presbytery to be so designated at that time.

Missions have always been of special interest to the First Church, which has contributed generously to the support of missionaries working in foreign fields and to mission projects within the Church as a whole. It has also given much help financially toward the establishment of new churches and for the aid of young churches within the Asheville Presbytery. During this decade this mission pattern has been followed, and Mr. and Mrs. William J. Anderson, Jr., were given partial support for their work in the Congo until September, 1961, when they retired. The previous year both were decorated by the King of Belgium in recognition of their 40 years of service. Mr. Anderson was honored by receiving the "Chevalier d l'Ordre de la Conronne" and Mrs. Anderson by receiving the "Chevalier d l'Ordre de Leopold II." Since 1961 the First Church has given partial support for the Reverend Mr. and Mrs. David Ross, working in Korea, and for James Olin Coleman, agricultural missionary in Brazil.

The First Church has kept informed of the changes taking place in mission work abroad through a yearly season of mission study. In addition to sermons and to reviews of mission books, conditions in mission fields and the needs of mission stations have been presented to church members through presbytery or local mission workshops, through world mission and family night dinners, through schools of missions in which all organizations participated, and through special meetings. At many of these, missionaries, back in the United States temporarily, have discussed their work, some like Dr. Paul Crane, head of the Presbyterian Hospital at Chonju, Korea, making the needs vivid by means of slides. Among the missionaries that members of the church have been privileged to hear during this decade are: Dr. Edward S. Currie, missionary in China and Taiwan; the Reverend Mr. James L. Jackson, former missionary in Africa; the Reverend Mr. and Mrs. David Ross, who had earlier sent slides and tapes of their work in Korea; Charles Ansley and James Olin Coleman,

agricultural missionaries in Brazil; the Reverend Mr. Woodward D. Moriss, missionary in Japan; Dr. John E. Talmage, president of the Presbyterian College in Taejon, Korea, who preached to the congregation in February, 1965; the Reverend Mr. David E. Hamilton, missionary in Mexico; the Reverend Mr. John M. Reagan, missionary in Japan; the Reverend Mr. C. R. Stegall, missionary in the Congo; the Reverend Mr. and Mrs. E. H. Gartrell, missionaries in Brazil; and Miss Sara Perkins, former missionary in China and the author of *Red China Prisoner*, a book in which she described her four years as a prisoner of the Communists.

Not only did the members of First Church hear missionaries engaged in evangelism abroad tell of their work and their adaptations to the changing conditions, but some members visited missionary stations, bringing back their reports. In 1962 Mrs. John Wilson of the First Church, as chairman of World Missions of the Synodical of Appalachia, was selected to be one of a group of Presbyterian women to visit mission fields in Brazil. The group was composed of one woman from each of the Church's 16 synods, one from the Board of Women's Work, and one representing the Negro presbyteries. The objective was to get firsthand information concerning the work in progress by Presbyterian missionaries among the thousands of people being moved from the drought-stricken northeastern section of Brazil to the fertile, rain forest land along the Amazon River, where they were being settled by the government in new villages on the uncompleted road to the new capital of Brasilia.

The women traveled by plane, by car, and, over sections of this dusty new road, by jeep, and they saw the villages that had sprung into being like mushrooms. Then as the guests of the missionaries, they saw the service these dedicated men and women were rendering in the name of Christ to the incoming people. Mrs. Wilson saw Mr. and Mrs. James O. Coleman, who were partially supported by the First Church and who at that time were in training for the work in the newly settled area. At each of the mission stations the women were impressed with the progress the missionaries were making in preparing the native leaders to assume an ever increasing role in the Presbyterian work, while visits to Sao Paulo and to Rio de Janiero, beautiful, modern, and wealthy cities, pointed up the great gulf between the classes in the social structure of Brazil.

Upon her return, Mrs. Wilson gave to First Church and to other churches throughout the Synod of Appalachia a vivid description of what the missionaries, some with poor equipment, were struggling to accomplish in welfare work and in evangelism. In all her talks she stressed the need of generous giving to the Birthday objective for 1963, a part of which was designated for evangelism in the rain forest district of Brazil. The effectiveness of the reports given in local churches by these women became

evident when the gifts given by the Women of the Church in 1963 totaled the largest amount so far given for a Birthday offering. The sum of \$315,142 went to promote medical missionary work in Mexico as well as to aid the program of evangelism along the new road to Brasilia.

From April 20 to May 17, 1967, Mrs. F. A. Plummer, an elder in the First Church and retiring president of the Synodical of Appalachia, was one of a group of Presbyterian women on a guided Far Eastern Mission Study Tour, which covered the mission fields in South Korea, Japan, and Taiwan, and places of interest in those countries and in the Crown Colony of Hong Kong. In the mission fields, the group visited colleges and schools and hospitals, at least six of which had been recipients of the Birthday offerings made by the Women of the Presbyterian Church U. S. A visit was also made to the International Christian University in Tokyo. In addition, the tour included visits to shrines and temples, places of worship for those belonging to Oriental religious faiths.

In Japan Mrs. Plummer had the unusual and interesting experience of being an overnight guest in the home of a young Buddhist family. Two senior students from Shikoku Christian College, through their able interpretations, made possible a meeting of East and West which resulted in delightful and informative conversations during the evening dinner and the breakfast the next morning. Taiwan, Mrs. Plummer found, was a beautiful and charming country. In addition to the mission projects there, one of the highlights was a visit to the fabulous museum built by Generalissimo and Madame Chiang Kai-Shek. It houses the treasures brought from the mainland. Another highlight during the visit to this small country was seeing the world famous Taroku Gorge, breathtaking in its majesty and beauty. In the Crown Colony of Hong Kong the group visited many refugee "apartments," some with schools on the roofs. The group toured Victoria Island and the New Territories and at one point saw the Bamboo Curtain.

Presbyterian women throughout the Synod of Appalachia not privileged to make the trip had the welcomed opportunity of hearing Mrs. Plummer's account of the uses being made of the Birthday offerings sent to the Far East and of hearing of the needs in that section of the "Good Earth." They heard, too, of the fascinating sidelights of the trip and of some of Mrs. Plummer's personal experiences and of her estimates of people and places. She gave a report of the tour at a night meeting during the Synodical Training School held at Banner Elk, North Carolina, in 1968. She spoke at Knoxville College, Knoxville, Tennessee, during the meeting there of the Interracial, Interdenominational Conference for Women, at several Baptist and Methodist groups in Asheville, showing slides, and she reported on the tour at four Presbyterian

Churches in New Orleans, Louisiana. On June 25, 1967, she spoke at both Sunday services at the First Presbyterian Church in Asheville, using as her theme "Do Our Lives Count for Christ?"

Her vivid account of the masses of people living in dire poverty and her description of what the missionaries are accomplishing in that vast area of need brought home to church members the amazing, uplifting changes resulting from the contributions made to missions in the Far East. She appealed to Presbyterians to be generous in their mission contributions, for through them they share in this needed expansion of the work of Christ in today's world.

Other members of First Church, on their trips abroad, visited mission fields. At the February meeting of the Women of the Church in 1963, Mrs. Alfred Taylor told of the stations she had visited on her world tours. Mr. and Mrs. June Parks, during their world travels, also visited missionaries and mission stations. They have generously shared their experiences with several church groups, making the places and work vivid and impressive through the use of their slides.

Church Extension was stressed during these years through annual presbytery-wide meetings. At the one held in the Fellowship Hall in 1963, Dr. William H. McCorkle, Moderator of the General Assembly, was the speaker. In 1967 at a meeting on October 29, Dr. T. Watson Smith, executive secretary of the Board of World Missions addressed the church officers and members of the Asheville Presbytery. By 1965 the Mission Season was called the Witness Season, with emphasis on world missions, church extension, and evangelism "combined in a united effort at renewing and deepening commitment to Christ." Projects in the Asheville Presbytery included the purchase of a lot in Woodland Hills, a suburb of Asheville, looking forward to the establishment of a church in that residential development; the establishment of another Presbyterian Church in Hendersonville; and acquiring a site for a student center and church and manse at Cullowhee. Contributions for the Cullowhee project were taken at First Church, and on October 17, 1965, John Helgeson, a student at Western Carolina College, now Western Carolina University, reported on the work being carried on there. As chairman of the Committee of Church Extension of the Asheville Presbytery, Mr. Secrest of First Church was largely instrumental in organizing the new Trinity Church in Hendersonville and in securing a manse for the Cullowhee Church.

During the Witness Seasons, current topics on the needs in America were frequently used. The needs of the Appalachian region were presented at meetings of the Women of the Church and to other church groups through reviews of books on the subject and talks by social workers in

that area. In 1967 the theme for the season was "Christian Witness Amid Affluence and Poverty," and on June 14 speakers at the Church Night supper were from Hendersonville and told of the work being done there by the new Trinity Presbyterian Church and by the Vista Workers in behalf of migrant workers in the county during the summer months. Conditions in Asheville were also stressed during these Witness Seasons. Arthur Whiteside, news commentator at WLOS-TV, spoke at a meeting of the Women of the Church on "The Church and the World." In other church organizations sub-standard housing and the problems connected with that condition were discussed under the title of "Amid Affluence and Poverty." In 1964 at a general meeting of the Women of the Church Reuben Dailey, Asheville attorney, spoke on "The Status of the Asheville Negro."

Another trend during this decade was ecumenical and interracial in nature. Members of the Congregational Church, during a period of renovation of their building, accepted the invitation of the First Church to join in its worship services, with the two ministers preaching on alternate Sundays. For several years the services on Thanksgiving Day were joint services with other Presbyterian Churches or with the churches on Church Street, and on March 5, 1967, Dr. Gardner of the First Church and Dr. Cecil Sherman, minister of the First Baptist Church, exchanged pulpits. On October 10, 1966, First Church was host to a joint meeting of the Asheville Presbytery of the Presbyterian Church U. S. and the Holston Presbytery of the United Presbyterian Church U. S. A. At their general meeting, the address of the two groups was given by Dr. Kenneth G. Neigh, general secretary of the Board of National Missions for the U. S. A. Church. For their business meetings the two courts met in separate sessions. At the Christmas luncheon of the Women of the Church in 1965, the women of Calvary Presbyterian Church were guests, and on several occasions the worship services sponsored by the Interracial Committee of Buncombe County were held in First Church. This is in contrast to the denial made to the request of that organization in October, 1947, to hold such a service in the Church House.

In the move toward greater interchurch relationships, the First Church participated in community-wide evangelistic services held in the City Auditorium in November, 1963. These services were part of a three-year program sponsored by the Protestant Churches of Asheville and planned to culminate in the Billy Graham Crusade in 1965. On September 11, 1967, the Kupples Klub heard interesting talks by Sisters Elaine Filch and Kathleen Winters on "Updating the Catholic Church," and in the following year Dr. Gardner was one of the speakers on panels held at a

series of Ecumenical Dialogues aimed at a better understanding of and cooperation among denominations in their Christian efforts. In these Dialogues, St. Lawrence Catholic Church, the three churches on Church Street, and St. Marks Lutheran Church were represented.

Another ecumenical venture was begun in 1969 when the Men of Church Street met and formulated the idea of the United Christian Action Now, shortened to UCAN. These commitments were the basis for their plan: "We will be united because we have been denominational. We are Christian because this is our calling, and hopefully, we will be joined by others in the community. We are committed to ACTION because involvement and outreach fulfill the Christian challenge. NOW is the time for concerned response in love to our fellowman."¹ Dr. Charles E. Wilson, Jr., who leads the ministry in the Inner City in Atlanta, Georgia, was the inspirational speaker at the organizational meeting held in Fellowship Hall on May 11, 1969. He discussed the ministry that his group has undertaken in Atlanta. The men of UCAN hope "through selected projects to deal with community and particular problems in Asheville by transforming their commitments to Christ into dedicated actions in meeting human needs." UCAN is still flexible in its suggested program and should other churches or community organizations undertake these projects, its members will join them in a united effort for service to the community.

In this decade of changing patterns, innovations took place within the administrative area of First Church. Following the setting up of a rotation system for deacons, the idea of a similar system for elders was from time to time discussed in Session meetings, and a move was finally made to investigate the system as it operated in other churches. The only result of that investigation, however, was honoring those elders, who after extended service, could no longer be active in the work of the church. They were given the title of Elder Emeritus. In July, 1964, the Session, now aware of other changes in the church, voted approval of the rotation system for its members and drew up a plan which was submitted to the congregation at a meeting on September 6. This plan, which was acted upon favorably by the church members, designated that elders having served 25 years or more were to be in a special class and not affected by the rotation system. The remaining elders were then to be assigned to six classes of six each. After the system was fully in effect, six elders would be chosen each year to serve a limit of six years and to replace those whose terms expired. After one year or more an inactive elder would be eligible for re-election, and all inactive elders would be eligible to serve as committee members, as the church's representatives to presbytery and synod,

and as assistants in the communion services. They would be welcomed when they wished to attend Session meetings.

A second administrative innovation followed the 1964 act of General Assembly permitting women to serve as church officers. Taking advantage of this act, the congregation, in electing six elders under the new rotation system, chose two women to serve on the Session. These were Mrs. F. A. Plummer, Church School teacher and accredited consultant for adult workshop and leadership courses throughout the Synod of Appalachia, former president of the local Women of the Church, of the Presbyterial, and president-elect of the Synodical; and Miss Ora Blackmun, former director of Christian Education at First Church, teacher in the adult department of the Church School, instructor for Bible leaders in the Circles, and a member of the Committee on Strengthening the Church. At this election Mrs. S. C. Minnich, Jr., active in the Women of the Church, having served on various committees in that organization and in other church groups, was elected a deacon. In 1967 Miss Elizabeth McCutchen, former chairman of and Bible leader and officer in the Business Women's Circle of the Women of the Church, was elected an elder, and Mrs. Guy White in 1966 and Mrs. I. M. Archer in 1967, both former presidents of the Women of the Church and teachers in the Church School, were elected deacons. In 1969 Mrs. Ned Gibson, teacher and youth worker in the youth division of the Church School and a member of the Board of Governors of the Child Care Center, was elected an elder.

Another innovation at First Church was permission given by the Session for laymen, on occasion, to fill the pulpit at the Sunday services. On Layman's Day, October 17, 1965, Jack Belt, news director at WLOS-TV and a deacon at First Church, spoke at the morning service, stressing the responsibilities of lay workers in the program of the church. To emphasize the place of young people in the church, Richard D. Brasington, Jr., son of Mr. and Mrs. R. D. Brasington, spoke at a Sunday morning Youth Day service on "Youth and the Church," and on May 25, 1969, the members of the youth division of the Church School prepared and conducted a richly meaningful worship service at the nine o'clock hour. On June 25, 1967, Mrs. Plummer gave her report to the congregation on her tour to the mission fields of the Far East at both the nine o'clock and the eleven o'clock services. At the Christmas service on Sunday, December 24, 1967, the message, aimed at seeking "by song and consecrated imagination to recover the setting and significance of the Christmas Event that has inspired the lives of men for almost two thousand years,"² was given by Miss Ora Blackmun, who read one of her Christmas narratives, "Even Forever: A Story of the Christ." The effectiveness of the message

was intensified by songs interspersed with the reading. The Chancel Choir sang "Angels and Shepherds" and Miss Peggy Simpson, soprano, sang "The Rocking Song." The following year, on December 22, 1968, Miss Blackmun presented the message at both Sunday morning services, giving a Christmas interpretation she called "The Road to Bethlehem."

Yet another trend during this decade has been to present Biblical scenes and Bible Truths and to relate them to the present generation by means of drama, the aesthetic dance, story, and song. Among the effective presentations given at special vespers or at evening services in the sanctuary or at the Family Night dinners were: "Christ in the Concrete City," presented by students of St. Andrews College; "Herodias," written and presented by the Thespians of Enka High School; and an original interpretation of James Weldon Johnson's "God's Trombones," presented in units of prayer and seven sermons by the Drama Troupe of Stillman College through dialogue, music, lighting effects, and dance. Presentations of Christmas themes given by the young people of the church at the annual Christmas Family Night suppers included: "Our Family Christmas," "The Cobbler and His Guest," "The Kitchen Table," and "Christmas Around the World." This last was given by the children's choir and directed by Miss Peggy Simpson. At several of the programs the handbell choir added to the effectiveness of the presentation.

It is interesting to conjecture the reaction a member of Asheville's First Church in the early 1800's would have to the innovations and trends in methods that have taken place in this decade of the 1960's. Yet those making up the congregation 160 years ago would have this in common with the congregation of the 1960's: both were believers in Christ and were attempting to extend His Kingdom in the environment of their own generations.

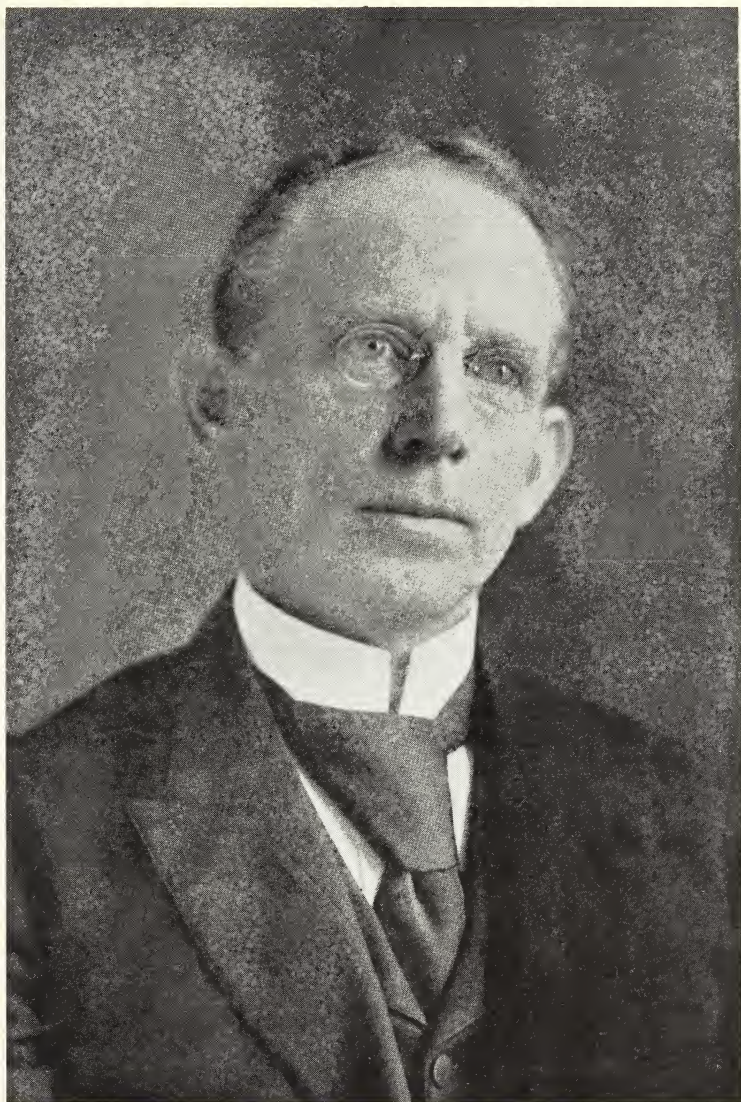
Worship And Work

*"Thou shalt worship the Lord thy God,
and him only thou shalt serve."*

MATTHEW 4:24

NOT ONLY DID THE CHURCH try to adapt its methods to the changes being wrought in the present day, but it also in this decade looked to the past for inspiration and for help in solving its problems and for paying just tribute to the men and women whose efforts and clear vision laid the Church's foundation on the solid rock of Christian faith. Thus throughout the Presbyterian Church U. S., 1961, its centennial year, was the occasion for commemorating the Church's organization and its first General Assembly, which was held on December 4, 1861, in the First Presbyterian Church of Augusta, Georgia, with 47 presbyteries represented.

Although it is always a memorable occasion for a church when it is privileged to be host to its presbytery or synod, assembled in session to consider the work of the Church in a field broader than the local congregation, the First Church, on June 20-21, 1961, had the double pleasure of welcoming both the Synod and the Synodical of Appalachia at their joint and concurrent meetings in this centennial year. The 175 ministers and elders and the 158 women attending the Synodical made a total of 333 official attendants at those sessions held jointly. Dr. Gardner, as minister of the host church, welcomed the two groups, and Mrs. Will Russell, president of the Women of the Church, expressed the welcome extended to those coming to the Synodical. Dr. R. E. McClure was Moderator of the Synod, and the ruling elders of the First Church assisted at the communion service. The Bible lessons at Synodical were given by Dr. Gardner. Early Lee, an elder in First Church, was appointed at this Synod meeting as a Trustee on the Board of Trustees of King College, succeeding John M. Carroll, also of this church. Dr. W. G. Thomas,



THE REV. ROBERT FISHBURNE CAMPBELL, D.D.

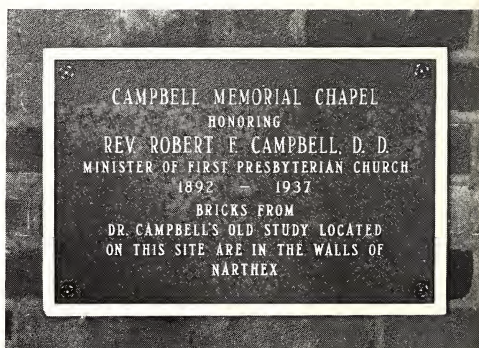
Stated supply, 1892-1893; pastor, 1893-1938

pastor emeritus, 1938-1947.

(picture taken in 1907)



The Chapel — 1969.



stated clerk of the Synod, reported that in this centennial year of the Presbyterian Church U. S., the Synod of Appalachia, which had been formed largely through the tireless efforts of Dr. R. F. Campbell, had 246 churches with 236 ministers and a total membership of 48,111. The highlight of these two days came on the first evening when Dr. James I. McCord, president of Princeton Theological Seminary, delivered the centennial address at an open meeting in the City Auditorium.

October was designated as centennial month. Accordingly, on Tuesday, October 3, 1961, the centennial was observed by the Asheville Presbytery and Presbyterial when they met in a joint session at the First Presbyterian Church in Hendersonville. James Howell and Loyd Leonard, elders, were representatives from the Asheville First Church to this meeting at which Dr. Frank Hall of Wilmington, North Carolina, delivered the centennial address, speaking on "Our Presbyterian Heritage and Mission." Mrs. Will Russell, president of the Women of the Church, Mrs. Clarence Trotti, and Mrs. Fred Muse were representatives to Presbyterial from First Church. At the women's meeting, Mrs. F. A. Plummer, also of First Church, spoke on "The Forward Look." October 15 was designated as centennial Sunday for the local churches, and a special thank offering was taken to be used to assist churches abroad and to insure a continuous program of evangelism at home. On that day the front page of the Church Bulletin carried this message:

"The Presbyterian Church in the United States pauses to give thanks for God's blessings through our 100 years of existence. As we celebrate our centennial, we realize that our history goes back much farther than 1861. Indeed, we are a part of that larger fellowship, the whole family of God that bows in the shadow of the Cross and looks to Jesus Christ as Savior and Lord. . . .

"God has richly blessed us in our heritage, our resources, and the tasks with which he continues to challenge us. We now celebrate our centennial, praying that he will increase our determination and the determination of Presbyterians everywhere to be a more effective part of the family and people of God in the world."

Following the thought expressed in these words, Mr. Gardner, during this centennial month of October, linked the Presbyterian Church and its work with the Church Universal through a series of four sermons, tracing the contributions to the world's religious thoughts and beliefs made by four men named John: John the Baptist, John the Apostle, John Calvin, John Knox.

During that month the West Asheville Church observed both the centennial and its 45th year of existence. To this double observance

members of the First Church, the "Mother Church," were invited as special guests. In the following year—1962—the Women of the Church observed the 50th anniversary of the organization in 1912 of the Woman's Auxiliary. The occasion was marked by a special "Birthday Party" at Montreat, attended by many of the women of the First Church. It was observed locally at the annual "Birthday Party" held in Fellowship Hall. The gift offering that year was sent to the Presbyterian Guidance Program. Throughout the Church the gifts of the women amounted to \$168,479. In 1963 the sesquicentennial of the Synod of North Carolina was observed. It was noted in the First Church, which was in that Synod from the time it was formed in 1813 until, mainly through the efforts of Dr. Campbell, the Synod of Appalachia was organized in 1915. On January 19, 1964, the 60th anniversary of the Presbyterian Home for Children was observed throughout Asheville Presbytery. It had been established as a result of the work of Dr. R. P. Smith, the Presbytery's superintendent of Home Missions, and Dr. R. F. Campbell, chairman of the Presbytery's Home Mission Committee. In addition to the annual Ingathering for the Home held at the First Church in late November, the anniversary was celebrated with an Open House at the Home on November 22, 1964.

Several events of importance and interest to the church and its members took place during this decade. In 1960 the Synod of Appalachia approved a King College and Christian Life Campaign with a goal of \$1,200,000 to be used for endowment, buildings, a Campus Life Fund, and work among the King College students. On December 14, a presbytery-wide meeting of church officers was held in the West Asheville Church at which the Reverend Mr. Bruce Frye, assistant to the president of King College, outlined the plans and the needs of the College and enlisted the interest of the churches. On January 27, 1961, the campaign was presented to the members of the First Church at a dinner in Fellowship Hall, and over a period of time, members responded with contributions.

Stillman College was also of special concern to the First Church. The Business Women's Circle had for some years, through the scholarships it gave, made possible the ministerial training of two students there, and the Women of the Church, through the Calloway Scholarship given by the Synodical, had contributed to the support of a young woman attending Stillman College. So it was fitting that on Stillman Day, January 19, 1964, Dr. Samuel B. Hay, president of the College, should be in the pulpit to bring to the congregation the work and the needs of the School, dedicated to the education of young Negro men and women.

Seminars of interest were conducted during these years. One in February, 1962, centered on Bible study and was conducted by Dr. Bob

S. Hodges, the father of Miss Jessie Hodges. Later that year a seminar on church history was held, and in preparation for the Covenant Life series of studies, seminars for the adult teachers were held, some of which were attended by teachers and officers in the Church Schools of surrounding Presbyterian Churches. When the "God is Dead" movement became of concern to some church members, a seminar on that subject was conducted at First Church and at Grace Covenant Church by Miss Ora Blackmun. Seminars, congregational dinners, and neighborhood meetings were parts of the Every Member Canvasses. In connection with the 1965 campaign, Jack Belt, a deacon in the church and news director at WLOS, made a movie of the local church program in action, getting views of various activities at the church. The film was shown at the meetings of the teams of workers and on Dedication Day, November 15.

For some years the First Church had needed a second manse and this need had been stressed in several Session meetings. Thus early in 1964 a committee of deacons was appointed to locate a suitable piece of property for that purpose. At a congregational meeting on May 17, the church members heard the report of this committee, which recommended the purchase of 31 Woodcrest as a second manse, and they voted approval of this choice. Dr. Guy White, Jr., J. D. Robinson, Sam Goldman, and Earl McGuire were then elected Trustees of the church and invested with the authority to borrow money for the purchase and to give a note secured by a Deed of Trust. That deed, which gives the purchase price as \$28,000, is dated May 31, 1964. In July, 31 Woodcrest Road became the address of the Secrest family. On January 28, 1968, the congregation, in a called meeting, voted that in the future the chairman of the Board of Deacons, the treasurer of the church, and the clerk of the Session and their respective successors should be the "Trustees of the Church, with all the power, discretion, and authority vested in Trustees of the Presbyterian Churches as set forth in the *Book of Church Order*."

Miss Jessie Hodges, who had ably served the church as director of Christian Education for four years, resigned in April, 1965, effective May 15. A special Family Night supper was held, honoring her and Henry Lofquist, who was resigning as choir director and organist to accept a position in the music department of Western Carolina College at Cullowhee, now Western Carolina University. Mr. and Mrs. Lofquist were presented gifts as expressions of appreciation of their contributions to the First Church. Following a "Fun Program," Miss Hodges was presented gifts for her new home. On June 17, 1965, she became the bride of the Reverend Mr. William Kryder, minister of the Eastminster Presbyterian Church, Birmingham, Alabama. The ceremony was performed in the sanctuary with Mr. Gardner and her father, Dr. Hodges, officiating. The

Women of the Church honored her and the bridal party with a reception following the wedding ceremony.

In October, 1965, Mrs. Paul Warren accepted the position of director of Christian Education on a half time basis. However, in view of the scope of the work, she became a full time member of the staff in September, 1968. With her training gained at the Assembly's School of Christian Education and her experience as the wife of a minister, her contributions to the total work of the church were varied and meaningful. In addition to her regular duties, she directed the children's choir and edited a Church School newsletter. Late in 1969 she spent several months in the eastern part of North Carolina, where her husband, the Reverend Mr. Paul Warren, was director of Stewardship Education in the Fayetteville Presbytery. She resumed her work at First Church at the beginning of the new year. During her absence Mrs. Sydney Frazer served as director of Christian Education.

In 1966 Mrs. B. E. Morgan joined the church staff as church visitor on a part time basis. With her knowledge of the church and its members and with her keen interest in people and her ready sympathy and her delightful sense of humor, she has taken the church to those unable to attend its services and has brought into the church individuals and families moving into Asheville. She has been a welcomed visitor in all Presbyterian homes.

During these years the First Church was fortunate in the speakers it chose for the Lenten services. Among them were the following ministers: Dr. C. Grier Davis of Montreat; Dr. William V. Gardner of the First Presbyterian Church, Lexington, Kentucky; Dr. Harry Fifield of the First Presbyterian Church, Atlanta, Georgia; Dr. Marion Boggs, former Moderator of the General Assembly; Dr. Felix B. Gear of Columbia Seminary; and Dr. W. Kirk Allen of the First Presbyterian Church, High Point, North Carolina. For two of these years local ministers served as Lenten speakers. Each year an especially meaningful communion service was held on the Thursday evening before Easter, and each year the significance of the Easter season was heightened by receiving into the membership of the Church of Christ those young people of the Church School making up the year's communicant class. For parents and for church members each Easter was made memorable as the young people made their public commitments to Christ and pledged to live in faith as citizens in the Kingdom of God on earth.

From time to time during this decade the officers of the church held retreats as seasons of inspirations, of facing the problems of the church in a changing world, and of fellowship. One of them was an inspirational meeting for officers of the 36 churches in the Asheville Presbytery. It was

held in the sanctuary of the First Church with the Reverend Mr. Lane G. Adams of the Billy Graham team as speaker on the theme of "Evangelism in a Changing World." Several of the retreats for local officers were held at Sally Campbell Camp in Montreat. One of the most meaningful of them, however, was held at the Assembly Inn on May 23-24, 1969. Addresses followed by discussion periods were given by Dr. C. Grier Davis of Montreat; Dr. James Stewart, professor at the University of North Carolina at Asheville; and Dr. Archibald Stewart, former associate secretary of the Board of National Missions of the Presbyterian Church U. S. A. Both the talks and the discussions centered around the theme of the Church's mission in today's world.

A retreat fully appreciated by the officers of First Church was the one held for several consecutive years on Thursday evening of the second week in October, when the elders and deacons were guests of Dan Furr, an elder in the church, at the rustic Rod and Gun Club, overlooking the lake formed by the Asheville watershed. Each year the officers enjoyed the view across the lake with the towering Craggies as a background, aflame in autumn color; each year they partook of the bounteous meal with Presbyterian gusto; and each year they had an evening of fellowship that helped to weld them into a group dedicated to carrying out the work of Christ in his Church.

A service of unusual interest was held in the sanctuary on November 3, 1967, when the annual World Community Day was observed by the Asheville Council of Church Women United. The theme for the meeting was "The Needs of the World," and Mrs. F. A. Plummer of First Church, gave the address. To emphasize the needs of people in the world, the luncheon served in the Fellowship Hall following the service was a sacrificial meal, with its regular price going to the relief work carried on by the Church World Service.

In the last years of this decade the First Church has been fortunate in counting Dr. and Mrs. Archibald Stewart among the newcomers to Asheville and to the church. Upon his retirement from the Board of National Missions of the United Presbyterian Church U. S. A., Dr. and Mrs. Stewart established their home in Asheville. Dr. Stewart has been most generous with his time and his talents. He has preached at the First Church on several occasions and has taught the Bible courses offered on Thursday mornings. Through his presentation of a series of studies he has brought to the members of the class the ageless Truths that operate in the daily lives of people in this time of confusion, questioning, and changing patterns.

During the ministry of Mr. Gardner and Mr. Secrest, the Session of First Church recommended to the Asheville Presbytery as candidates

for the ministry Gudger Nichols, son of Mr. and Mrs. Herman Nichols; Thomas S. Morrison, Jr., son of Mr. and Mrs. T. S. Morrison; and Miss Sandra Brown, daughter of Dr. and Mrs. Kermit Brown; and as candidates for full time Christian work, Robert McClure, son of Dr. and Mrs. R. E. McClure; and Miss Betsy Glenn, now Mrs. David Carl Biggers, daughter of Mr. and Mrs. James Glenn.

During their years at First Church, honors have come to both Mr. Gardner and to Mr. Secrest. Each one has served as Moderator of the Asheville Presbytery, and in 1964 Mr. Secrest was appointed chairman of the Presbytery's Committee on Church Extension and Mr. Gardner was appointed chairman of the Presbytery's Committee on the Minister and His Work and was placed on the Presbytery's Council of the Christian Education Committee. In 1962 Mr. Secrest served on the faculty of the Presbytery's adult workshop held near Brevard. At Grace Covenant Presbyterian Church he served as the Moderator at the congregational meeting at which a call was sent to the Reverend Mr. Robert Busey. The call was accepted and Mr. Secrest preached the sermon at the installation of Mr. Busey as minister of the Grace Covenant Church. Both the ministers of First Church participated in the installation, on September 20, 1964, of the Reverend Mr. J. Edward Bates as minister of the Kenilworth Church, a "Daughter" of First Church. On February 23, 1964, Mr. Gardner preached the sermon at the installation of the Reverend Mr. William Jones, who had been called as its minister by the Calvary Presbyterian Church.

Mr. Gardner in 1962, at the meeting of the General Assembly in May, was appointed to a six-year term on the General Council of the Presbyterian Church U. S. and two years later was appointed as a member of Assembly's Budget and Stewardship Committee. On October 17, 1964, he was the inspirational speaker at a retreat for the officers of the First Presbyterian Church of Atlanta, Georgia. The following year he preached the baccalaureate sermon at the commencement exercises of Montreat-Anderson College. On May 31, 1965, in recognition of his work, he was honored by receiving the degree of Doctor of Divinity from King College. Locally, he has been called upon for addressing various groups and in 1966 preached the Easter sunrise sermon at the City Auditorium. In 1962 he was appointed to the Board of Trustees of the Flynn Christian Fellowship Home in Asheville. That same year he attended an Institute of Theology at Princeton Seminary. Perhaps one of the most meaningful of his contributions to the welfare of Asheville was his work as a member of the Executive Committee of the Human Relations Council, serving from 1960 to 1966. It was at a time when the city was faced with the practical problems of integration, and the Council was concerned

with maintaining good relationship and open communication between black and white citizens. The Council was consulted by members of both races, and largely due to its quiet efforts, eating places, hotels, and motels were integrated without violence.

The decade of the 1960's has been characterized in most denominations and in most individual churches by a decrease in church attendance and in church membership, a fact that has been of deep concern to all Churches, including the Presbyterian Church. The statistical report of First Church for 1968 showed, however, an addition to the church membership of 66, making a total for the year of 1621. But the losses by death and withdrawals also numbered 66, leaving the membership on December 31, 1968, 1,555. In the face of current conditions, the First Church of Asheville, through 1968 maintained its membership, with a gain of 83 over the membership of December, 1960. The total benevolences for 1968 were \$50,936, with the current expenses \$85,594, and with \$109,908 received on the building fund, making a total of \$246,438 for the year's contributions. During this decade of Mr. Gardner's ministry at First Church, he officiated at 46 weddings, baptized 202 people, including both infants and adults, received 700 new members into the church, and conducted 288 funerals. On December 31, 1960, there were 1,472 communicants on the roll of the church, while on December 31, 1968, there were 1,555.

A Prophecy Fulfilled

"I will pour out my spirit on all flesh . . . your old men shall dream dreams, your young men shall see visions."

JOEL 2:28

LOVE AND ESTEEM for Dr. R. F. Campbell led those who had come under his ministry to envision, after his retirement, a suitable memorial to his 45 years of active service at the First Church. As a fitting gesture of their deep regard for him, members contributed to the King College Fund set up in his name. But there was always the vision of a memorial at First Church, and members who had known him came to feel that the most appropriate tribute to his life and work would be a chapel that could be used for small gatherings, for meditation, and for weddings and for funeral services. It would be a place where, in their deepest human experiences, the members would feel the presence of God.

Thus when the plans for the remodeling and renovation program were drawn up in the late 1940's, they included a small chapel to be constructed south of the Church School building and accessible from Church Street and from the narthex of the sanctuary by means of a hallway. As work on this renovation program progressed, it became evident that the constantly rising costs of both materials and labor and the need of far more repairs than anticipated would make inevitable a curtailment of some of the planned work. The only unit feasible for deferring to a future date was the chapel. As a result, what had been the Church School auditorium and what was to have been converted into two classrooms was made into a chapel. A platform served as a chancel and the former pulpit from the sanctuary was installed. The portrait of Dr. Campbell, the gift of Mr. and Mrs. Harold Shuttles, was placed in this room, which became known as the Robert F. Campbell Chapel. Across the hall, the church parlor served as a bride's room. This rather cheerless, pew-less chapel, useful as

it was for Church School classes and group gatherings, never acquired the appearance or the atmosphere of a true chapel. No wedding was ever solemnized in it and no funeral service was ever conducted in it. And it is doubtful that any one ever stopped in it for a few minutes of quiet meditation.

As the years passed, those who had known Dr. Campbell, realizing that in time he would be to the congregation only a name from the past, felt an urgent need of transforming the dream of a memorial chapel into a reality. On February 9, 1961, a committee from the Women of the Church, composed of Mrs. Will Russell, president, and Mrs. Harry McDonnold, project chairman, appeared before the Session and earnestly requested the appointment of a committee to investigate the possibility of erecting a memorial chapel. In the summer of 1962 the Session authorized a committee to study the total needs of the church, with special reference to a memorial chapel, to added educational facilities, and to its capital funds to liquidate the indebtedness incurred through the remodeling and renovation program of the 1950's. This committee, with General John Arrowsmith as chairman, began its investigations and planning on September 20, but reported to the Session early in 1963 that no capital funds campaign would be possible at First Church until the Presbyterian Development Campaign was completed in 1964. In the meantime the committee, however, reviewed the needs of the church in the light of its present and future role as a downtown church in an age of changing social patterns.

Gradually the needs, both for the present and for the future, took on a definite pattern. The long deferred chapel would be of first consideration, followed by expanded educational facilities, and third by enlarged parking accommodations, making a three-unit project. A survey of the existing educational plant revealed that some of the classes of the Church School were having to meet in rooms too small or otherwise unsuitable for the types of teaching being developed through the use of films and audio-visual materials. With the increase of the enrollment of the adults in the program of "An Adventure in Christian Learning," which would be followed by the Covenant Life series of studies, the need for a greater number of adult classes also increased. The result was that some of these classes were often held in rooms wholly unsuitable for teaching purposes. They met in the large Fellowship Hall, in the dark and illy-ventilated room next to the furnace room, in the Emily Widman Parlor, in the sanctuary, and even in the pastor's study, depriving the minister of its use between the two morning services. The quarters occupied by the young people of the church were also inadequate in space and equipment facilities for use by the "Now Generation." The needs were emphasized

by the discovery that the Recreation Building, which was also serving as a meeting place for the Boy Scouts of Troop 8 and for Church School classes, was rapidly becoming unfit for use. The conclusion reached by the committee was that the time had arrived for the construction of an appropriate Educational Building. Such a building would, however, infringe on the parking space and would make parking facilities a necessary third unit in the program.

In 1962 the church did not have the space for enlarged parking facilities. But on May 17, 1964, at a congregational meeting, members of the church learned that Mr. and Mrs. Irving J. Reuter, owners of the Janirve Properties, had dissolved the corporation and had given the church its property that extended along South Lexington Avenue from the Recreation Building north to the Swannanoa Laundry. It was a gift gratefully accepted and acknowledged by the church. In February, 1963, the church officers considered the purchase of the property at the corner of South Lexington Avenue and Aston Street, and on April 14, 1966, the Session approved its purchase. At a called meeting the congregation by its vote made the purchase official. The acquisition of these two pieces of property made the First Church the owner of all property south of the Swannanoa Laundry bounded by Church Street, Aston Street, and South Lexington Avenue, a fact that was important, as the committee pointed out, in both the short and the long range development of church facilities. As a result, the church had needed parking space and plans were made for a multi-deck parking building facing Lexington Avenue and having, if possible, an elevator for easy access to the church level.

Following the successful conclusion of the Presbyterian Development Campaign in July, 1964, the Chapel and Educational Facilities Planning Committee, composed of General John C. Arrowsmith, chairman; James E. Chapman; Ralph D. Morris, Jr.; Mrs. James M. Coleman; Joel C. Holt; Fred D. Muse, Jr.; and James W. G. Woollcott, with the two ministers as ex-officio members, began formulating plans based upon the survey it had made of the needs of the church. On June 5, 1966, after having been approved by the Session, the schematic design of the projected three-unit building program was presented to the congregation by the architect, J. Bertram King. It was accepted by the church members as the basis for the development facilities of the church. A Task Committee was appointed with George L. Chumbley and C. LeRoy Robinson as co-chairmen and Wilhelm A. Baumgarten, Jr.; J. W. Byers; John M. Carroll; James E. Chapman; Ralph D. Morris, Jr.; Fred D. Muse, Jr.; R. Stanford Webb; J. Lawrence Widman, Sr.; and James W. G. Woollcott as members. This committee secured the services of Ketchum, Incorporated, of Charlotte, North Carolina, to conduct an intensive fund

campaign with a goal of \$996,200, the estimated cost of the entire project. A three year period was allowed for the final payment of pledges.

For the information and encouragement of the congregation, a brochure, attractively illustrated with pictures of the architect's drawings of the proposed buildings was printed and distributed to the church members. It was appropriately entitled "A Prophecy Fulfilled." It had an interesting format with half pages opening below the illustrations. One of these pages carried a sketch of Dr. Campbell and beside it the words of the Prophet Joel: "I will pour out my spirit on all flesh . . . your old men shall dream dreams, and your young men shall see visions." (2:28) Under the sketch was Dr. Campbell's name and a portion of one of the many tributes paid to him: ". . . mighty in the Scriptures, clear, strong, orthodox, evangelical, tender, and effective—a Christian knight, pure in life and in thought, without fear and without reproach."¹

The brochure carried this message to the congregation from its minister, A. Allen Gardner, Jr.: "No one dreamed greater dreams for our church, larger or longer, than Dr. Robert F. Campbell during his forty-five years as minister of this church. Erecting a memorial chapel in his honor will fulfill a prophecy and a pledge made at his death in 1947: that one day a fitting tribute would be paid in grateful appreciation for his memorable service among us.

"And now another prophecy, the dream of old and young and all ages, is about to be realized. It is the earnest expectation that our beloved church will now be fully equipped to render a more dynamic witness for Christ in this city and throughout the world.

"I am sure the reasons for my enthusiasm will prove contagious as you study these pages and commit yourself to this adventure into tomorrow with Christ and your fellow churchmen."

The co-chairmen of the Task Committee headed their message with the question, "Why must we do it?" Their answer was: "Besides our dual responsibility in this campaign we have a few convictions we want to share with you. Somebody dreamed a lot of great dreams a long time ago and made them come true—for *us*. Not many of us have yet done much to provide all that we have to enjoy in our church. We feel it is about time we say, 'Thank You' in a way that will leave no doubt about how much we really appreciate what others have done for us here.

"If we could ask them what we might do to repay in part our indebtedness to them, have you any doubt what our great dreamers of the past would say? They would say, 'Move ahead! Your gratitude rewards the sacrifice for our church, but only her progress will justify it. If you truly appreciate what we have done for you, you will do no less now for

your own spiritual heirs.' These are great days. Dreams are being dreamed again, and your young men are seeing visions—of the past and of the future, too. May the promised out-pouring of his Spirit come."

The final word to the congregation was given by General Arrow-smith, chairman of the Planning Committee: "The First Presbyterian Church has been the co-founder of six other congregations, and has been giving almost as much to help others as it has used for itself. Our Church has an exemplary history of church-wide commitment.

"We now need to broaden and strengthen our operations to prepare for the responsibilities of an even greater ministry.

"Our indebtedness to the past and the need to give more help to worthy causes in the future call now for our greatest personal generosity."

The purpose of the program was summed up in the words recorded in Acts 1:8. That ye may better be "witnesses unto me both in Jerusalem . . . and to the uttermost parts of the earth."

The brochure contained the floor plans of the two new buildings, a drawing of the proposed multi-deck parking facility, and a drawing of the planned improvements on the church property.

Following the intensive Building Fund campaign, a continuing campaign sub-committee of the Task Committee took up the work of soliciting new pledges and, if possible, getting increased some of the pledges already made, and the architect was authorized to furnish plans and specifications on a piece-meal basis to the Merchant Construction Company, that had been awarded the contract for the building program. When the pledges failed to meet the estimated needs, the multi-deck parking building was deferred to a future time as was the air conditioning in the Chapel and in the Educational Building. However, in both buildings the space for the duct work was included in the architect's plans. The Recreational Building was demolished and the wall back of it reinforced and the property on Lexington Avenue was laid off as a parking area, with an all-weather stairway leading from it to the church level. The small building long known as Dr. Campbell's study was also demolished and the bricks salvaged to be used in the narthex of the new chapel.

On May 28, 1967, the ground breaking ceremony for the chapel was held after the eleven o'clock worship service, with Mrs. Robert Campbell and members of the Campbell family present and taking part in the symbolic spading. Two days later the contractor began preliminary work on the site. The construction of the two buildings, one north of the church and the other south of it, was carried on simultaneously. After a delay caused by a brick layers' strike in the summer of 1967, followed by several other minor delays, the buildings were completed and furnished

by August, 1968. Dedication Day was observed on Sunday, August 18, five years, ten months, and twenty-eight days after the initial planning had begun on September 20, 1962. It was another four months before the last minute refinement of landscaping details had been accomplished.

It was appropriate that at this Dedication Service Dr. C. Grier Davis should give the dedicatory sermon. In it he gave glimpses into the character and work of Dr. Robert F. Campbell and paid tribute to the man and to his amazing accomplishments. (See Chapter XVII) The beautiful Litany of Dedication, written by Mr. Gardner was led by Dr. R. E. McClure. To those who were seeing a dream and a prophecy fulfilled and to those who looked to the future through the opportunities of service made possible by the Educational Building this Litany was truly an outpouring of thanksgiving and a commitment to an outreach into a greater field of dedicated ministry.

THE LITANY OF DEDICATION

Minister: For as much as it has pleased Almighty God to put in the hearts of His people in this congregation a dream about to be realized; and for unfailing providence that has provided the wisdom, commitment and material means necessary to achieve this goal,

People: We give thee grateful thanks, O God.

Minister: For worship in the Chapel; for praise and prayer and preaching of God's Word; for homes that will be established in holy matrimony; for lives that will be committed unto thee in time of sorrow with assurance and steadfast faith that in Christ life is eternal; and for Scouting activities that mold character and enrich young lives,

People: We dedicate Campbell Memorial Chapel to thee, O God.

Minister: For the Christian nurture of children and youth; for instruction in the word and will of God, for program commitment that enlightens the mind and trains young people to assume responsibilities in the mission of the church; for service to the community in providing a week-day care and programming for children of working parents,

People: We dedicate the Christian Education Building to thee, O God.

Minister: That thy favor may continue to rest upon us; that we may be renewed and strengthened by the Holy Spirit; that the cleansing grace of Jesus Christ may transform our lives in holy worldliness; that old rigidities may not shackle the gospel of Christ and restrict our witness and service; that members of this

congregation, its officers, various groups and organizations, Church School teachers, homes—all of thy people corporately and each of us individually—may grow in grace and usefulness to thee in the work of thy kingdom,

People: We dedicate ourselves afresh to thee, O God.

Unison: May the God of our fathers who has brought us to this hour support us in all endeavors which we undertake in thy name; and may Christ be exalted and honored through every use of these new facilities as we dedicate ourselves and these buildings to thee, O God.

General John C. Arrowsmith, chairman, expressed the gratitude of the Planning Committee for the encouragement, for the prayers, and for the continued support and contributions of all who made this day possible. He then presented the keys of the buildings to Robert J. Robinson, chairman of the Board of Trustees, who accepted them in behalf of the church as a sacred trust. In appreciation of his untiring efforts and his constant supervision of the building project, General Arrowsmith was then presented a magnificent hand-made plaque of rosewood, partially overlaid with rhododendron wood on which was a church and its spire of silver and a small silver plate with this inscription:

In Grateful Appreciation
to
General John C. Arrowsmith
Chairman of the Chapel and Educational
Facilities Planning Committee
First Presbyterian Church
Asheville, North Carolina
1962 - 1968

Joel 2:28

II Timothy 1:12

The Robert F. Campbell Chapel, conforming to the general architecture of the church, is the perfect fulfillment of the dream and the prophecy. It is beautifully proportioned, with a seating capacity of 144, and its interior and its furnishings are harmonious with those of the sanctuary. Reached by a stairway is a beautifully appointed bride's room, and on the floor below the Chapel is the spacious Boy Scout general room with its row of patrol rooms. A hallway from the narthex of the chapel leads to the narthex of the sanctuary.

The Educational Building is the result of much detailed planning. The committee and the architect studied such authoritative documents as those published by the Department of Church Architecture of the

General Assembly of the Presbyterian Church, U. S. and *The Building and Equipping for Christian Education*, published for the Department of Administration and Leadership of the National Council of Churches. With the aim of making these facilities accessible to the physically handicapped, the committee and architect used as a guide the *American Standard Specifications for Making Buildings and Facilities Accessible to, and Usable by, the Physically Handicapped*, a book approved by the American Standards Association, Inc., of New York. Thus an elevator in the three-story Educational Building makes all floors easily accessible, and wide doorways and other prescribed features make the buildings and rooms and their equipment accessible to those in wheelchairs. This thoughtfulness was largely the result of General Arrowsmith's deep concern that the House of the Lord should be accessible to all people. After the completion of the building project, the Door Openers, at a meeting in the Church School Library, expressed their appreciation to General Arrowsmith and presented him with a small plaque inscribed with their grateful thanks.

The rooms in the Educational Building are light and airy and perfect areas for the use of the teaching materials developed during the last few years, while the furnishings are fitted to the age and the size of the children using them. The Young People's Department on the third floor has good sized rooms on the west and a double room on the east so that the two classes using it may be separated for class work but be together for common projects. Opening from this room is the Youth Lounge, with attractive, informal furnishings. A "mini-kitchen" and a separate dining room are available for the Sunday evening snacks that precede their meetings. One room in the old building was fitted as a game room. Mrs. Paul Warren, director of Christian Education, was a valuable advisor in determining the equipment and furniture in the Educational Building. Mrs. Charles Rawls, Mrs. R. D. Gregory, Mrs. Wayne Montgomery, and Mrs. Graham Morrison served as a committee for selecting and arranging the furniture and other appointments in the bride's room and for advice and assistance in planning the decor of both new buildings.

The Educational Building connects with the older building by means of broad hallways, and rooms in the older section were enlarged or redecorated or both to afford proper adult classrooms. The Church School Library, which for more than ten years was housed in a wide and dark hallway on the ground floor, was moved to the former chapel. This room, with the platform and pulpit removed, redecorated in light colors, and carpeted with a deep gold carpet, makes a cheerful, attractive library, with its well-filled bookcases lining the walls, its reading tables and their chairs arranged in age-level groupings, and its display rack for magazines and late books. It has the added advantage of being on the sanctuary level.

In all of this building project, but especially in connection with the Educational Building, the members of the Planning Committee reviewed the particular present and future mission of the First Presbyterian Church of Asheville. They recognized that it had and would continue to have a spiritual obligation to its members, that it must continue to assume the sacred responsibility of helping them to mature in Christian faith and of leading their children and young people to a saving knowledge of Christ. They also recognized that it had and would continue to have the responsibility of keeping the members informed of the work in the local church and also informed concerning the Church's work through its presbyteries, its synods, and its General Assembly and of enlisting the support of the members for the Church's benevolent agencies. The committee members recognized that in addition, as the largest congregation with the largest church plant and as one of the strongest churches in the Asheville Presbytery, the First Church had a distinct obligation to make its facilities available for any presbytery needs that might arise. They recognized, too, that as a downtown church in an era of many social needs, the First Church also had and would continue to have a direct responsibility to the community. The First Church must, therefore, they felt, assume the role of a Service Church, remembering that the Christ it follows was a Servant Lord, healing the sick, feeding the hungry, restoring fallen sinners, and breaking down the barriers of hatred. It was, the committee came to feel, that perhaps as a Servant Church to the community the First Presbyterian Church, through involving its members and its facilities, could best carry out the particular mission God had and would have for it and so truly become a "Prophecy Fulfilled."

The Servant Church would not be, the committee knew, a new role for the First Church. In the past it had witnessed through its extensive ministry to the thousands coming to Asheville in search of health. It had witnessed through the tiny outpost Sunday Schools it had established and staffed, some of which—perhaps most of which—had led to the formation of churches, Presbyterian or other denominations. It had witnessed through leading the way to the teaching of Bible in the city schools. It had witnessed through the efforts of its minister in establishing a Juvenile Court and the Good Samaritan Mission. On a presbytery level it had witnessed through the efforts of its minister in helping to establish the Mountain Orphanage, a mission project the First Church has continued to support. With the passing of the years, many of the particular missions have changed, but the need of a Servant Church has remained. Thus the problems of a disturbed society challenge the First Church to continue its witness in the name of Christ through the use of its facilities for the physical and spiritual welfare of people—its own members and those not its members.



The Sanctuary — 1969.



The Educational Building — 1969.

The day of the "Church for Sunday only" has passed, and for the members, the First Church has been a meeting place for many week-day sessions. It has been the scene of the meetings of the Women of the Church and of their Council and often one or more of their Circles, including two Business Women's Circles which have had supper meetings. Each Thursday morning a group has gathered for a Bible study session and each month Bible leaders in the Circles have attended a Leadership course. On many days the church has hummed with activity as the members of the Women's Bible Class and those interested in White Cross work have spent long hours in sewing. To the church have come the Kupples' Klub and the Kirk Klan for their evenings of programs and recreation, while Wednesday evenings have been choir nights and on Friday evenings Troop 8 of the Boy Scouts has made its meeting room a lively place. There have also been many Family Night and church suppers followed by programs given by various organizations of the church or by groups outside the church. On occasion, leaders in the Presbyterian Church U. S. have been present to speak on Church-wide projects. These have included missionaries working in fields abroad. The Church School Council, the various Session Committees, and the Session and Diaconate have all held their meetings in the church. Almost daily a few people have come to browse in the library or have sought conferences with the ministers. So the members have come to their church to learn, to work, and to enjoy Christian fellowship with one another, and as they have come, their ties with the church have been strengthened.

But others have come to the First Church. Members of the Presbyterian Churches in the city have, on occasion, come for special meetings, for planning sessions, and for leadership workshops. Presbytery-wide meetings for inspiration and for special information given by leaders in the work of the Synod of Appalachia or of the General Assembly have brought members from many of the 36 churches in Asheville Presbytery to the First Church, and both the Asheville Presbytery and the Presbyterian have during this decade held meetings in the sanctuary of the First Church as have both the Synod of Appalachia and the Synodical. There have also been occasional meetings of non-Presbyterian groups such as a District Meeting of the Salvation Army, which held its sessions in the sanctuary of the church a few years ago, and the Interracial Committee of Buncombe County. In addition, meeting rooms in the church have been available to groups of citizens or organizations engaged in uplifting projects for the welfare of the people of Asheville. It has, indeed, been an unusual day that has seen no meeting at the First Church.

All of these meetings have been in themselves a part of the First

Church's mission, but with its new facilities it has extended its outreach. As a part of its service to the Asheville Presbytery, it has provided the office for the executive secretary of this Presbytery. It has also provided space for three community projects. The first of these projects was the Child Care Center. The idea of such a community service had been discussed in the Committee for Strengthening the Church some years earlier and a preliminary investigation of the possibilities of opening a kindergarten was made. Several factors, including lack of playground space, made such a venture unfeasible at the time. As the building program took shape, however, it included both space and equipment and a playground area for the Church School that could also be used during the week for a Child Care Center. The Committee for Strengthening the Church then appointed a sub-committee to investigate the need for such a project. This sub-committee found that such a center in the downtown area would serve a definite need. Accordingly, the committee, together with Mrs. Anne Warren, director of Christian Education, visited church-sponsored centers in other cities and acquired informaton concerning standards and licensing. On March 14, 1968, Mrs. James Hollingsworth, Mrs. William McElrath, and Mr. and Mrs. Ned Gibson of this sub-committee presented to the Session the Child Care policies and suggested procedures. When the project was approved by the Session, a Board of Directors was elected with James T. Hollingsworth as chairman, Mrs. Hollingsworth as vice-chairman, Daniel A. Packard as treasurer, Miss Elizabeth McCutchen as secretary, and with Mrs. Ned Gibson, Dr. Charles H. Lindsley, and Miss Ora Blackmun as the other members. On May 16, 1968, Mr. Hollingsworth presented to the Session this setup of the Board of Governors and the policies of the Board and was authorized to employ Mrs. Claude Bazemore as director, with the opening date set for September 1.

The approval of the Child Care Center did not include subsidizing the venture. In view of the building project, the church officers felt that, except for the space and utilities provided by the church, the Center must be self-sustaining. To get it into operation, however, a capital reserve in the amount of three months' operating expenses was deemed essential, and appeals were made for contributions. A gift of \$2,000 and other smaller gifts insured the beginning of the project. On September 1, 1968, with Mrs. Bazemore as director and Mrs. William McElrath and Miss Sue Bacon as part time teachers and Mrs. Mabel Taggart as dietician, the Child Care Center of the First Presbyterian Church opened in three classrooms of the new Educational Building with ten children enrolled.

At the close of a year, 42 children were attending this center, planned to provide year around day care and programming for children of working parents, Monday through Friday, from 8:00 A.M. to 6:00 P.M. A

scholarship fund was established in 1969 to aid low income families by providing up to half of the \$12.50 weekly tuition, which included food for a noonday meal and snacks mornings and afternoons. Children from three to six years of age have been accepted, and the three classrooms are equipped for each age level. "It is not just a play school nor a baby-sitting service," Mrs. Bazemore told a newspaper reporter; "it is actually pre-school training." One of the objectives set forth for the Center was "To make it possible for children attending to have healthy and constructive experiences, in order to help them develop physically, mentally, emotionally, socially and spiritually." In the months of its operation the Child Care Center has proved its value to the community and to the church. Members with children in it and others who have become interested in it have generously contributed toys and other minor needs and have given contributions to the scholarship fund that other children may be reached by this spiritual-and character-forming project. The long range plans for the Center envision an expansion to include in the program two year olds and a class for retarded children. Another child care project was begun in 1969 by the members of one of the Circles of the Women of the Church. This Circle, made up of mothers with young children, set up a baby-sitting service for each Tuesday morning from nine o'clock to noon. Thus church women may leave their small children under the care of volunteer mothers at the church while they attend community affairs or shop.

In July, 1968, a request came to the First Church from the Child Development Program, asking for office and teaching space for holding four five-week courses. This program, a Community Action Component of the Opportunity Corporation of Madison-Buncombe Counties, had at that time been in operation three years and had trained over 500 men and women—Black, Indian, and White—from Western North Carolina and had prepared them to work in Head Start and Child Care Centers by providing teaching experiences aimed at increasing their teaching skills and their understanding of children. The project was under the direction of Richard Rustay, a Presbyterian minister and a graduate of the General Assembly's School of Christian Education at Richmond, Virginia. The Session at this time appointed a committee to investigate the program, and on September 22 the report was given by Robert Branberg. After hearing of the worthwhile work accomplished through this program, the Session, in keeping with the church's commitment of serving the community, approved granting the request.

For the period of time asked for, the Child Development Training Program occupied office space for four people, some storage space, a large classroom on the third floor of the Educational Building and several other small rooms used for groups and conferences. All these rooms, with the exception

of one small office, continued to be used by the Church School classes on Sundays. At the conclusion of these four courses, the program was moved to the old Stephens-Lee High School Building.

The opportunity for another outreach program came when John A. Davis of the American Enka Corporation and David S. Hamby appeared before the August, 1969, joint meeting of the Session and Diaconate to request the use of space for the training program of Mountain Manpower. Mountain Manpower is a non-profit, local organization with a Board of Directors of which Mr. Davis is chairman and Mr. Hamby executive director. Its purpose is to prepare men and women for employment in business and industries. It is financed by the Asheville Chamber of Commerce, with additional funding from certain other businesses and industries in the Asheville area. In keeping with the church's mission as a downtown church serving the community for the welfare of its people, the officers approved the request. On September 1, 1969, the training program began at First Church. A room on the third floor of the old building became the office, and classes began in classrooms on that floor of the Educational Building. This is a program in which people are being helped to help themselves and to live in dignity as a part of the needed labor force in the area. For this reason, the First Presbyterian Church recognized its work as a Christian approach to the problem of poverty and is grateful for the mission made possible by its facilities.

In the future other calls will come from the community and other needs will arise within the church, and First Church, alert to the mission given it, will respond, for only in this way can it "Fulfill the Prophecy" and truly be a Servant Church.

CHAPTER XXVI

On Wings Of Song

*"Serve the Lord with gladness; come
before his presence with singing."*

PSALM 100:2

SONG WAS GOD'S SUPREME GIFT TO MAN. Through song, man could express the joy of victory, the exuberance of delivery from harm or oppression, the satisfaction of abundance of food, the gaiety of good fellowship, and the wonder of the love of a man for a maid. Through song he could express the sorrows and griefs that life brought and the fear and dread of coming danger. Through song he could picture a brighter future. At some time in the great past, shrouded by the dimness of millenniums gone, man found he could fashion the reeds of the river banks into instruments on which he could pipe out the cadences of his songs. In later centuries when he had learned the art of metal work, he invented new instruments to accompany his singing. More than a thousand years before the time of Abraham, the sophisticated people of Ur, even then an old city and home of his ancestors, enjoyed the music of the lute and the harp and the lyre and "all stringed instruments." They danced to the tinkle of the timbrels, while the clanging of the cymbals and the blasts of their trumpets served many musical purposes. So passionately beloved were these instruments that they were often beautifully and skillfully decorated. Some were buried with their owners. Today, uncovered by the archaeologist's spade, these tell their story of a civilization and a people that are no more.

Thus Terah's people could, and probably did, take with them as they left Ur every type of musical instrument mentioned in the records of Abraham's descendants, who developed into the nation of Israel. Throughout the written history of the Chosen People their songs, shouting victoriously or ringing with exultation, lilting with sheer happiness or rhythmically lightening hard toil, somber with fear and foreboding, or

heartbreaking in their sorrow can be heard today by readers who have ears to hear.

A gift as precious as song and music must early have been brought as offerings to man's simple altars and then in time, in more elaborate forms, to his ziggurat temples. Certain it is that the Israelites brought to the worship of the God of Abraham, the God of their fathers, their finest songs. David, who with his music calmed a mentally disturbed king and who through the ranks of his army gained the title of "Israel's Sweet Singer," also welded a broken nation into a solid and enlarged whole. And he did so partly through giving the people a religious capital with a national place of worship. He did more, for he gave that temple music and song, setting up a school of music for the training of priests and Levites, while his own poems set the standard for the songs to come until in time the nation gave to the world its greatest collection of religious poetry. But to the Israelite, poetry and music were two facets of the same art, and the poems became Psalms—the Hymnbook of the Temple. At the dedication of Solomon's Temple, the record says: "All the Levitical singers, their sons and their kinsmen, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with a hundred and twenty priests who were trumpeters; and it was the duty of the trumpeters and the singers to make themselves heard in unison in praise and thanksgiving to the Lord" as "the song was raised, with trumpeters and cymbals and other musical instruments, in praise to the Lord." (II Chronicles 5:12-13.)

Probably in Solomon's Temple and almost certainly in the Second Temple and in Herod's Temple of Jesus' time, the singing was done by the choir or by groups of choirs, with the people chiming in when the ritual required it with their responses of "Hallelujah" or "For his mercy endureth forever." Yet so familiar did many of the Psalms become that the people could sing them and they did so, especially the "Pilgrim Songs," sung as they went up to Jerusalem for religious festivals, the processional songs, and those for particular occasions. Before Jesus and his disciples left the upper room on that fateful Passover Eve, "they sang an hymn," doubtless the Great Hallel, Psalms 113-118, which was the traditional Passover song, with the first two of the Psalms being sung before the meal and the other four following it.

As the Christian Church spread through the known world, carrying its message of the risen Christ, it knew, as did the Psalmist of old, that God "hath put a new song in my heart," and, with Isaiah, it felt it must "Sing unto the Lord a new song." For the Christian converts, most of them illiterate, the new songs did not have to be in verse form, but they had to be rhythmical in structure and wording and set to simple, per-

haps well known, tunes. "Te Deum," dating from the fourth century is one of these songs that has survived. Ambrose, bishop of Milan (340-397 A.D.) put the religious songs he wrote to simple, melodic tunes that made them, with their Christian message, accepted by peasants and kings alike. Spreading northward and westward, Christianity took all these new songs with it to be translated into the languages of the people the missionaries served. Pope Gregory I (c. 540-604 A.D.) sent his missionaries with zeal and devotion to the far reaches of the world of that age and with them the hymns set to the plain chant he had developed in formalizing the mass of the Church. Without measure of time, fixed rhythm, sharps or flats or harmonies, the Gregorian chants were suited only to trained voices. Through their widespread liturgical use over centuries, congregational singing disappeared from the churches. As monasteries sprang up throughout Europe, poets and musicians living in them composed new chants and liturgies and hymns. A few, like "Stabat Mater," still are sung.

Then came the Reformation. To Luther, worship was direct communication between man and God, and on man's part it came through the Holy Word, through prayer, and through songs of praise. So he set himself to composing songs for the people, writing the poems in German, the language of the people, and for tunes he chose not only some from earlier church songs, but made use of the tunes of folksongs, familiar and beloved by the Germans. The result was that throughout his nation his hymns were sung. Not only that, but they gave rise to great outbursts of hymn composition in other European countries. Through Luther's hymns, with their plain messages, thousands of people turned to Protestantism. Several of his songs still have their rightful places in church hymnals, among them the powerful "A Mighty Fortress is Our God."

While Luther set in motion the Protestant movement for hymns, that is, religious songs not based on biblical wording or the Psalms or paraphrases of the Psalms, Calvin believed that the Church's songs had been given to it centuries earlier by the psalmists, and he countenanced no songs for church use except the Psalms and the Ten Commandments. His task, then, was to "make the Psalms poetry," by which he meant to set them to the metrical form and rime familiar to his own generation. He needed, when this was done, to find suitable tunes for them. To accomplish his purpose, he employed poets of some talent and musicians of ability, and the Psalms took on regular metrical form and rime and were set to tunes that met his requirements of simplicity, dignity, and suitability for church services. He refused to allow musical instruments in the church, counting them as embellishments to satisfy man's vanity and so unworthy as offerings to God. The Geneva Psalter or Book of

Psalms became extremely popular among Protestants.

John Knox was minister to the English-speaking refugees in Geneva for two years and took back to Scotland with him in 1559 the Geneva Psalter translated into English. This Psalter the independent Scots revised in 1560, with each tune printed in the tenor clef at the conclusion of the Psalm to which it belonged. "Sang-schules" were established so that people might learn the tunes and the leader was called "the Uptaker of the Psalmes." He and his pupils made up what might be termed a church choir, but the congregation joined in the singing as they learned the songs. Another revision of the Psalter was published in 1650 but it did not have the printed tunes.

This 1650 Psalter was the one brought to America by the Scotch-Irish immigrants. It was the one brought to the "Back Country" and then to the mountains of North Carolina. It was the one that George Newton was sure to have used and that was used long after the Church on Church Street was built. All singing, of course, was done in good Presbyterian fashion, without benefit of any musical instrument. The congregation was without song books and the custom of having an "Uptaker of Psalmes" was practiced. In America he was called a precentor. Among the officers of the Sabbath School named in the records of the First Church was the precentor, who may also have served in the church services. This man lined the hymns or Psalms as described in Chapter XI. When a Psalm had been memorized by a congregation, he needed only to "hist the tune." In 1852 the General Assembly of the Presbyterian Church published a small book called *Psalms and Hymns*. It was a collection of tunes, each one designated for the Psalms or hymns with which it could be used. The book was purchased by individuals and brought to the church services. Thus in the Asheville Church, as in other churches, many of the congregation would be without song books. Whatever hymn tunes were in this book were there as a result of the Revival Movement that swept the American frontiers in the early nineteenth century. At the camp meetings Presbyterians learned from those of other denominations some of the hymns written by Isaac Watts and Charles Wesley, as well as some composed by Augustus Toplady, who wrote "Rock of Ages," and by John Newton, who composed "Amazing Grace" and "Safely Through Another Week."

Not many Presbyterian Churches in the South had musical instruments until long after the Civil War, for the leaders, strict followers of Calvin, considered them unscriptural. Thus it was 1890 before Union Theological Seminary at Hampden-Sydney, Virginia, now at Richmond, had an organ. Dr. Campbell had received his seminary training at Hampden-Sydney in 1882-1884. However, a cabinet organ, operated by

foot pedals, was purchased for the Sabbath School at the Asheville Church in 1886 and it is reasonable to suppose that the sanctuary at that time was already supplied with one. But the crowning musical achievement came in 1890, when a Roosevelt pipe organ—the first of its make in North Carolina—was installed in the renovated sanctuary. As a part of that renovation, a choir stall was provided, and a new day for music dawned at the Presbyterian Church of Asheville.

Closely following the completion of this renovation program, the General Assembly met for its 1890 meeting in the sanctuary and opened its first session with the singing of Psalm 46, undoubtedly without accompaniment. No other comment concerning the music appears in the accounts of the General Assembly sessions and the organ is not mentioned. Perhaps it was not used, out of deference to those commissioners who opposed such vain ostentation. Three days earlier, however, on Sunday, May 11, when the congregation had returned to the sanctuary, it had been used, with F. L. Jacobs at the console. He may have served as organist until December of that year. On December 5, 1890, the Session voted to employ as organist a young woman designated only as Miss Comstock, who was temporarily in the city. She was to be paid \$12.50 per month for six months and \$20 per month after that if she remained in Asheville. At the same meeting the Session appointed J. F. Blair as choir leader and requested him to organize a choir by the following Sunday. Nothing is told of Mr. Blair's success during that week, but he seems to have been choir leader for the remainder of that year. On January 13, 1891, the Session appointed George Collins as choir leader, as the position was then called. He served until 1892, when he was succeeded by Willie Collins.

Since the latter served as leader for six years, it is safe to assume that the choir he directed definitely contributed an atmosphere of worship to the Sunday services. Yet disagreements arose and early in 1899 Mr. Collins requested the Session to give him full authority over the choir, including the organist. This the Session did, but irritations persisted and Mr. Collins resigned. He was followed by Professor W. H. Morton. In May of that year Professor Morton asked permission to employ the services of a soprano "to assist in strengthening the choir." Permission was granted and he was authorized to pay the singer \$2.50 per week. Thus the Asheville Church had a woman soloist for the first time. It may be that this singer, unnamed in the records, was also the church's first soloist. Since her salary was based on the week, it may be that she was required to sing a solo at each of the Sunday services.

How long Miss Comstock remained in the city is not recorded, and several organists may have followed her. If so, the last one was J. W.

Bell. He resigned in 1901 when he left Asheville for further study. Miss Linda Schartle was then employed as organist for one year, after which she was re-elected and served as organist until 1939. In 1940 she returned to continue as organist until ill health forced her to resign. Her death came on April 13, 1944. She served the First Church as organist longer than any other musician. In 1911 she was granted permission by the Session to use the organ for teaching her pupils, but she was required during those lessons and the practice hours of her pupils to supply the fuel and lights used and to pay the janitor for pumping the organ.

When the first church choir was organized, its chief duty was to lead the congregation in singing, and even after permission was granted for employing soloists, leading congregational singing remained its primary function. Thus in 1910 Professor Morton requested the Session to purchase new hymnbooks and suggested getting those published by the Publication Committee of the Presbyterian Church. There is no record of the result of this suggestion. When Professor Morton resigned in 1911, a succession of directors had charge of the music of the church. The first of these was C. T. Carr, employed at a salary of \$35 per month. He was to direct the choir at the morning and evening services and as "Choir Master" he was "to be responsible therefore, in as far as it is possible to be responsible with a voluntary choir, and to endeavor to improve the music of the church and to build up the choir."¹ To improve the congregational singing, Mr. Carr urged the Session to supply additional hymnbooks so that each worshiper might have one during the services.

Mr. Carr, who proved to be an able director, moved from Asheville in 1922 and in July of that year the Session employed R. P. Burnham as director. His salary was to be \$75 per month and the following year it was raised to \$100. Yet even with this increased salary—the highest yet paid by the First Church—he resigned in 1924. He was followed by Charles Burnham, who served as choir director and soloist until 1939. Other choir members were on occasion soloists and anthems were sung by single and double quartets, a popular form of church music at that time. Mr. Burnham for a short period of time was absent from the city and on his return was "welcomed back to his post." During his leadership, the choir petitioned the Session to be allowed to wear robes. The Session responded favorably to this request and, thanks to an unnamed donor who paid for the robes, the choir of the First Church in 1938 became a robed choir.

In 1939 Mr. Burnham resigned and on September 1, Mr. and Mrs. Leonard Phillips were employed for the choir work, Mr. Phillips as director and tenor soloist and Mrs. Phillips as organist and soloist. During the short time they continued in these positions, a young people's choir was or-

ganized under the direction of Mr. Phillips and a children's choir was formed under the direction of Mrs. Phillips. Although young people and children had earlier been organized into choirs by interested workers in the Church School, they appeared only in Church School affairs. These were the first official ones under the direction of the church. For their work in connection with the music of the church Mr. and Mrs. Phillips were to receive a combined salary of \$200 per month. Early in the following year Mr. Phillips became ill and he and Mrs. Phillips resigned. C. Sam Fox was then employed as director at a salary of \$50 per month and Miss Scharle again became organist. The Second World War affected all areas of church work, including the musical organizations. When Mr. Fox entered the service in 1941, the directing of the choir was taken over temporarily by Paul Koch, by Edwin Beach, and by Ezra McIntosh, who served from late in 1941 to 1943. In that year John McSween, who was one of the soloists in the choir, became director, serving until 1945, when Mr. Fox returned to Asheville and resumed his work as director in October. It was a position that Mr. Fox was to fill with dedication and with unstinting use of his time and efforts for 15 years.

When Miss Scharle resigned as organist, Mrs. Sam Fox assumed that position but the following year received a leave of absence for study at the Westminster Choir College in Princeton, New Jersey. During this year, Miss Novella McIntire served for a short time as organist, followed by William O. Rarich and then Henry Lofquist, both designated as assistant organists and directors. Returning in 1945, Mrs. Fox served as organist for a year. 1946-47 saw James Dendy at the console. When he left Asheville to accept a music scholarship at Yale University, Hobart Whitman, Jr. was employed as organist. He served in that capacity until early in 1952, resigning because of ill health. The entire church and especially the choir members, who had worked closely with Mr. Whitman, mourned his death which occurred on the Sunday before Easter, 1952. Then for some months Charles Tennent was organist, but in 1953 Henry Lofquist, who had been studying in New York, returned to Asheville, having earned a Master's degree in music, and was employed as organist, a position he held until 1965.

After the mid 1940's, First Church was fortunate in securing choir directors and organists of outstanding ability and with special training in religious music. Their dedication and efforts attracted to the choir men and women with musical backgrounds and with fine voices. Thus the church's music became a truly worshipful experience for the congregation. In fact, the choir for many years contributed greatly to the cultural and religious life of the entire city. For a few months in 1941 the choir was privileged to have as director Edwin Beach, who for some years had been

tenor soloist with the Fred Waring Group. He had earlier joined the choir as soloist. Commuting from his temporary home in Tryon for rehearsals and services, he contributed greatly to the choir and church with his glorious voice, and as a director, he led the choir to new heights of achievement. On Dec. 26, 1943, Kenneth L. McSween, at that time choir director, directed a community choir in the presentation of the "Messiah." Sponsored by the Asheville Music Club, it was given in the City Auditorium and the 200 voices making up the choir represented 25 Asheville churches, with the entire First Church choir participating. It was the first community service of the choir of this church to be mentioned in the records. It was the beginning of many, many more community-wide presentations by the First Church choir alone or with other church groups in the city. By 1945, with Mr. McSween as director and with Sergeant William O. Rarich as organist and Henry Lofquist as assistant organist, the choir of First Church had 28 voices, and choir members filled the stall provided by the renovation program of 1890.

Then in 1945 C. Sam Fox returned from service. A native of Asheville, he received his education in the city schools, at Asheville-Biltmore College, and he was graduated from Weaverville College. Intensely interested in music, he followed his college work with study at the Westminster Choir College in Princeton, New Jersey, from which he received a degree in music. For two years he was director of instrumental music in the Asheville schools and then supervisor of music in the school system. Following World War II, he accepted a position with the Veteran's Administration at Oteen, where he worked until February, 1961, also serving as choir director at the First Presbyterian Church. His deep sense of reverence, his devotion to religious music, his unwavering enthusiasm, and his ability to work harmoniously with people, both in the church and outside the church, made the choir under his direction an outstanding organization in Asheville.

He was aided by the organists, who shared his concepts of the purpose of the church choir and its opportunities for community outreach in service. Like him, they were tireless in their efforts to make the music of the church a rich and worshipful experience for those planning and creating it and for all who heard it. For one year after his return, Mrs. Fox was organist. She was followed by James Dendy, who, with a minister father, had been reared in the Presbyterian Church and who had dedicated his life to expressing the worship of the church through music. In 1947 Hobart Whitman, Jr. became organist.

When Mr. Fox and Mr. Whitman had been working with the choir for a year, the Church Bulletin for March 28, 1948, paid them and the choir this tribute: "The officers of the church wish to take this means

of expressing their gratitude on behalf of the congregation to Mr. Charles Samuel Fox, Minister of Music, for the faithful and effective service which he has rendered to our church during the past year not only in regular services of worship but also on many special occasions. They also wish to thank our Organist, Mr. Hobart Whitman, and members of the choir for their loyalty and devotion to the church. By the consecration of their talents they greatly enrich all our services of worship." At that time there were 34 people in the choir. On Sunday evening, July 18, of that year the choir gave a program of sacred music at which Mr. Whitman gave an organ offertory solo. Choir soloists and those making up small singing groups in the program were listed as: Mrs. Henry MacFadyen and Mrs. Guy White, sopranos; Miss Jane McIntire and Mrs. Albert Ward, altos; John Bridges, tenor; and Julian Brookshire and Will Russell, bass.

Of all who have ably served the First Church as organists, Hobart Whitman, Jr., was, perhaps, the most talented and the most outstanding in the contributions he made. He studied music at Yale and in Paris, France, and he received the degree of Master of Sacred Music from Union Theological Seminary in New York City. He was a member of the American Guild of Organists. A teacher of music, he was also a composer, with many compositions to his credit. He composed in 1951 the music that provided the background for the pageant "Lest We Forget," written by C. R. Sumner and presented twice during the week of celebrating the 157th anniversary of the organization of First Church and the celebration of the return of the congregation to the renovated sanctuary. When Mr. and Mrs. Irving J. Reuter gave a generous contribution to that renovation fund, they designated that as much as needed of it be used for an organ to replace the outmoded Roosevelt organ and to be a memorial to their daughter Wilma. Mr. Whitman, then, in collaboration with the Aeolian-Skinner Company, designed the new organ. When a part of the Reuter gift was diverted to other renovation needs, some reed sections of the organ were, of necessity, omitted. Even so, the organ for which his creative ability was largely responsible, is an outstanding instrument. It is one of fate's ironic twists that he did not live to play it. On March 29, 1953, the organ he helped to design was played at a service for the first time and on October 25, the chancel choir sang the "Requiem," by Faure, as a memorial service to Hobart Whitman, Jr. Together with the organ a group of stringed instruments composed of five violins, two violas, and, two cellos joined in the musical tribute and farewell to one who had expressed through his music the depth of man's faith and the heights of man's aspirations.

Henry Lofquist, who accepted the position of organist in 1952, had

shortly before received a master's degree in music and had served for one year as minister of music at a New York church. An accomplished musician and teacher, he was also a composer and during his years at First Church, he arranged and composed music for several special occasions. With Mr. Fox as director, a position that in the 1950's became minister of music, and with Mr. Whitman and then Mr. Lofquist at the console, the music program at First Church was a full one. In addition to the chancel choir, the church had two and sometimes three other choirs—a young people's choir, a junior choir, and at times two of these, and a children's choir. In 1953 these were known as the Choristers, the Crusaders, and the Seraph Choir. The Seraph Choir sang once each month at the morning service. The other two choirs sat in the chancel each Sunday and took part in the singing, with special numbers at times. For occasions such as the Christmas musical program or Christmas pageant, all choirs were used and on December 20, 1959, the combined choirs had 107 singers taking part. Choir members served as directors of these young choirs for varying lengths of time. Among them were Mr. Beach, Mrs. Fox, Mrs. Albert Ward, Mrs. G. L. Honaker, Mrs. S. D. Mitchell, Jr., Sam Fox, Henry Lofquist, with Mrs. Fox directing all three in 1959.

In addition to the music at the two Sunday services, the choir presented special programs at such church seasons as Easter and Christmas. In 1950 the Easter part of Handel's "Messiah" was given in the City Auditorium with Mr. Fox directing the combined choirs of several Asheville churches. In 1953 and again in 1958 it was given in the sanctuary by the choir of First Church. In 1955 it was given at the Union Hour in First Church by the choirs of this Church, the Methodist Church, and members of the Asheville Music Club. In 1952 the special Easter service used "He is Risen" by Joseph W. Clokey, and on April 3, 1955, the chancel choir presented the cantata "The Seven Last Words of Christ" by Theodore du Boir. The following year the "Requiem" was presented and again given on May 1, 1960, with Mr. Fox directing, Mr. Lofquist at the organ, and with Mrs. Henry MacFadyen and Frank Edwinn' as soloists.

The Christmas season was a time for an outburst of music, and the choir schedule at First Church for the year 1953 was typical of the Christmas observances for some years. It began on December 6 with the presentation in the sanctuary of the "Messiah," given by the choir and the Asheville Civic Orchestra. On December 13, the chancel choir presented a Christmas cantata. On December 20, the combined choirs presented a Christmas pageant. On December 24, a candlelight service was held jointly with the Methodist congregation. It was followed at midnight by the observance of the sacrament. On December 31, a mid-

night union service with the Methodist Church observed the passing of the old year with an hour of special music and the coming of the new year with the observance of the Lord's Supper.

Throughout most of the fifteen years that Mr. Fox served as minister of music at First Church, the Methodist and Presbyterian congregations on Church Street held joint Sunday evening services. At these, the music was provided by one or the other of the choirs and often by the combined choirs. Many times the service was an hour of glorious music. During the summer when the services were called the Mountain Union Hour, the Choral Ensemble from the Transylvania Music Camp gave annually one or two sacred concerts, with one or more of the Camp faculty members, nationally known singers, as soloists. These concerts were always given to crowded sanctuaries.

Following the death of Hobart Whitman, the choir asked the Session for permission to arrange concerts and to give musical programs and to be given a part of the collections taken toward a fund for a stained glass window as a memorial to Mr. Whitman. The request was granted and over the following two or three years the sanctuary of First Church was the scene of many outstanding concerts and programs, enjoyed by all music lovers in the city. Thus they also served as cultural and religious contributions to Asheville. The first of these was an organ recital given on September 13, 1953, by Dr. Arnold Dann, organist and choir director of the Church of Bethesda By the Sea, Palm Beach, Florida. He had previously been for some years organist and choir director at All Souls Church in Biltmore. He presented a second concert in the sanctuary of First Church on September 5, 1954, and a third on July 10, 1955, at which time he presented the same program he had given the Sunday before in the National Cathedral at Washington, D. C.

For the purpose the choir had, organ recitals were especially appropriate and many were given, making use of the instrument that Hobart Whitman had helped to design. On November 15, 1953, Will O. Headlee, organist during the first year's production of "Unto These Hills," was presented in an organ recital at the First Church. Again on March 26, 1956, he gave another recital in the sanctuary, this time sponsored by the Asheville Chapter of the American Guild of Organists. He was a former pupil of Hobart Whitman, and as a personal memorial to one who had broadened his musical outlook and had enriched his musical ability, he played one of Mr. Whitman's compositions. An organ recital given on August 22, 1954, by Miss Margaret Vardell, a graduate of the Eastman School of Music and assistant professor of organ and composition at Salem College, Winston-Salem, North Carolina, and one given by Miss Regina Shaughnessy of the Julliard School of Music on April 28, 1957,

were also sponsored by the Asheville Chapter of the American Guild of Organists, of which both were members. Another recital sponsored by this organization was given by David Lowry on June 12, 1956, and on July 31, James Dendy, at this time a graduate music student at Yale, gave an organ recital. Earlier, in April, Mrs. Gerald L. Honaker and Mr. Lofquist presented an organ and voice recital.

One of the outstanding musical productions given by the chancel choir in connection with the memorial fund was "Elijah," by Mendelssohn-Bartholdy. Part I of this impressive cantata was presented in the First Church at the Mountain Union Hour on August 21, 1955, with Mr. Fox directing and Mr. Lofquist as organist. Soloists were: Mrs. Gerald Honaker and Mrs. Henry MacFadyen, sopranos; Miss Jane McIntire, alto; C. Grier Davis, Jr., tenor; and Frank Edwinn, baritone, singing the role of Elijah. Part II was presented with the same soloists on September 11 at a five o'clock service in the sanctuary, which was a part of the celebration of the completion of the remodeling and rebuilding program of the church, the culmination of the efforts of the church people over a period of 17 years.

The memorial fund raised through the collections taken at concerts was augmented by gifts by members of the choir and other church members, with a generous donation given by Judge Alfred K. Nippert. The memorial chosen by the choir was a rose window for the tower of the church, to harmonize with the one in the chancel. It was designed by Orin Skinner, president of the Charles J. Connick Associates of Boston, who had designed the one in the chancel and the windows in the nave of the church. After Mr. Skinner had made a trip to the Asheville church, his design was accepted by the choir and approved by the Session. It was installed in 1956. On Sunday, May 26, 1957, it was one of the windows dedicated at an impressive service during the morning worship hour. Like the music of the one whom it commemorates, this rose window adds grace and beauty and symbols of the Christian faith to the First Presbyterian Church.

Choirs and choruses from Davidson, King, Catawba, and Montreat Colleges were from time to time welcomed to the chancel of First Church, where they took the place of the church's choir at the morning services, singing the anthems. Other visiting choirs came from more distant places. The Michigan University Singers, on their spring tour in 1954, sang at a morning service, and on April 28, 1957, the combined choirs of the Presbyterian School of Christian Education and Union Theological Seminary of Richmond, Virginia, directed by Dr. James Rawlings Sydnor, gave an evening of sacred music. At the morning service on October 29, 1956, the First Church had the honor and pleasure of having in the chancel and

providing the anthems for the service about half of the members of the National Swedish Chorus, under the direction of Martin Lidstrom. The Chorus had presented a program in the City Auditorium the previous evening as one of the offerings in the Civic Music Series.

In February of 1961 Sam Fox was transferred to Washington, where he has since served as administrative assistant to the Chief of Staff and director of voluntary services at the Veterans' Hospital. He has also continued his musical career in church work, holding the position of minister of music at Bradley Hills Presbyterian Church, Bethesda, Maryland. Mr. and Mrs. Fox left the First Church of Asheville the richer for the musical contributions they had for 15 years made to its spiritual growth and welfare.

Henry Lofquist then, who had given of his fine musical talent for years, was appointed by the Session to the double position of organist and minister of music, a position he ably filled until June, 1965, when he resigned to accept a position on the music faculty of Western Carolina College, now Western Carolina University. His schedule at First Church was a heavy one until 1964, for he directed the young people's and children's choirs as well as the chancel choir. In 1964, however, Mrs. Robert Banks was appointed director of these two young choirs. She was followed in January, 1966, by Mrs. Will Russell, who served until May, 1968. Mrs. Paul Warren, director of Christian Education, then took over the directing of these choirs.

Under the directing of Mr. Lofquist and later of Dr. Edwin, all Christmas worship services were deepened in significance by the special music of the choir. In addition, special programs were given, emphasizing the Christmas theme and message. For two years—December 10, 1961, and December 9, 1962—the combined choirs of the Congregational and Presbyterian Churches presented musical programs in the sanctuary of First Church at the vesper hour. On December 24, 1963, an hour of Scripture and Song was given by the choir from 11 o'clock until midnight, when the observance of the Lord's Supper ushered in Christ's Natal Day.

Easter was also a time for music, beginning with triumphant anthems sung by the choir on Palm Sunday. Then came the somber music of Passion Week. Thus, on April 19, 1962, the chancel choir gave "The Passion According to St. Matthew." It was presented by spoken word and with a musical setting. At an evening meeting on Maundy Thursday of that same year the chancel choir presented the Oratorio "The Passion of Christ" by Handel, which was followed by the observance of the sacrament of the Lord's Supper. Two years later on the evening of Maundy Thursday the choir gave Bach's "Christ Lay in Death's Dark Prison." It was also followed by the observance of the Lord's Supper in

commemoration of Christ's last evening with his disciples, when he took the bread and the cup and said, "This do in remembrance of me."

On May 6, 1962, the choir of First Church joined those of the Methodist and Baptist Churches in a magnificent presentation in the City Auditorium of "Elijah," with Dr. Frank Edwinn, soloist in the choir of the First Church, singing the part of Elijah. On November 1, 1964, the choirs of the First Church and All Souls Episcopal Church sang Brahms's "A German Requiem." It was given in the sanctuary of the First Church.

When Mr. Lofquist resigned his position at First Church, he was succeeded by Dr. Frank Edwinn as choir director and by Mrs. Fred Kress as organist. Dr. Edwinn, who for some years had been baritone soloist in the choir, possesses a rich background in various fields of aesthetic arts. As a young music student, he won an entrance scholarship to the Julliard Institute of Music and further honors came to him as a musician and singer from St. Cecilia Academy in Rome. Following his study at the University of Rome, he received the degree of Doctor of Philosophy in Aesthetics. Before coming to Asheville, he had made opera and concert appearances throughout Europe and America, including appearances at the La Scala Opera. With his extensive experience in directing all types of musical groups and as associate professor of music at the University of North Carolina at Asheville and as a private teacher of singing, he has greatly contributed to the cultural life of Asheville.

Mrs. Kress, a music student from childhood, had received a degree in music from Wellsley College, had studied organ under Mr. Lofquist, and had furthered her musical education with study abroad. For some time in London she had been a pupil of the noted teacher, Lady Suzivi Jeans. When she left Asheville in 1968, she was succeeded as organist by Dr. James A. Pait, professor of Philosophy at the University of North Carolina at Asheville. He had received his musical education at Peabody Conservatory of Music, Nashville, Tennessee. Following the college year, Dr. Pait in the summer of 1969 resigned his position at the University and moved from Asheville. In August, the Session employed W. Dan Hardin, a student at Mars Hill College, Mars Hill, North Carolina, as organist.

Under the direction of Dr. Edwinn, the chancel choir continued to provide for the Sunday worship hour anthems and a variety of solos given by different members of the choir, with all selections chosen to emphasize the theme of the day's sermon. On December 18, 1966, at a special program two cantatas were given—"When Christ Came" by Clokey and Bach's "For Unto Us a Child is Born." At this service the handbell choir added to the effectiveness of the organ music. On April 3, 1966, the

chancel choir presented an evening of music that included the singing of two Easter cantatas. Handel's "Passion" dramatically created the atmosphere of the last days of Jesus' life on earth, while Strickland's "The Lord is Risen" expressed the joy of the resurrection morn. For the Easter season the following year, the choir used "Christ Lay in Death's Dark Prison" by Bach, followed by "For He is Risen" by Clokey. At the Maundy Thursday service in 1968 the choir sang Faure's "A Prayer For Peace." An especially beautiful choir presentation was given at the Easter season in 1969, when at the morning service on March 23, "The Story of the Savior" was told through selections from Handel's "Messiah." Soloists on this occasion were Mrs. John LedBetter, Mrs. Fred Muse, Miss Peggy Simpson, sopranos; Miss Jane McIntire, alto; John Bridges, tenor; and Dr. Edwinn, bass, all of them accomplished singers and choir soloists. The St. Andrews Presbyterian College Choir, directed by Roger B. Lamb, presented an evening of music in the sanctuary on March 27, 1969. The program began with two Renaissance numbers and then, in keeping with the Lenten season, included two Reproaches, sung annually in the Sistine Chapel since 1560. These were sung a capella.

Over the years members of the choir have shown loyalty and devotion to the worship offered through music and have given freely of their talents. Many of those making up the choir received musical training at outstanding music departments of colleges or conservatories. Will Russell, Miss Jane McIntire, and Mrs. Guy White, Jr., who have been members for some years, have given to their church a deeply appreciated musical contribution that has enriched all its services. John Bridges and Mrs. Fred Muse began their choir work as very young people. As Sam Fox once remarked, "They practically grew up in the choir." After their years of academic and musical study and professional singing, they returned to Asheville and took their places in the choir of the First Presbyterian Church. The choir has been strengthened by others who have joined it from time to time. One of these was Mrs. Lucia Ward, who came to Asheville to study under Madame Vettori, actress, singer, teacher, and substitute singer at the Metropolitan Opera. Mrs. Ward had earlier studied on a scholarship at Worcester Conservatory of Music, where she had been selected as soloist for its Women's Chorus on concert tours throughout the United States. She had also studied under several New York teachers of voice, including Erno Balog, coach for Lottie Lehmann. During World War II, she gave U.S.O. concerts abroad. In October, 1948, while a member of the choir of First Church, she was presented in a concert in Carnegie Hall in New York, sponsored by the Associated Concert Bureau of New York. It was her second competitive appearance in Carnegie Hall, and at the conclusion of both, she received first place

by the unanimous decision of the judges. An appointment was made for her to sing on the Metropolitan Audition of the Air. The honor that came to her and through her to First Church was announced in the Church Bulletin of October 31, 1948. In the past few years the choir has been strengthened by the addition of Mrs. John LedBetter and Miss Peggy Simpson, both with professionally trained voices.

The First Church has been fortunate in having many outstanding singers among its members and each one has been appreciated by the congregation. Yet trained singers alone do not fulfill the real purpose of a church choir, for the choir music is an act of worship and an integral part of the whole worship service. Thus together with the soloists, those coming into the chancel choir from the youth choirs and those joining it to use their God-given talent of song in the name of the Master, some over a period of years, have made an immeasurable contribution to the religious inspiration and welfare of the church. For this service the First Church has from time to time acknowledged its gratitude. The church has been fortunate, too, in the compositions written and the musical arrangements made by Mr. Whitman, Mr. Lofquist, and Dr. Edwinn.

On several occasions musicians not in the choir or briefly so have written compositions, either especially for use by the choir or given to the choir for the first rendition. In 1949, William Diehl, brother of Mrs. Will Russell and at that time a member of the choir, composed the anthem, "O Lord, Our God, We Humbly Pray," which was sung at First Church on April 3. Mr. Diehl was at that time a music student at Maryville College, Maryville, Tennessee, and was serving in the summer months as instructor and councilor at the Transylvania Music Camp. Another of his compositions later sung by the choir was "Ye Are The Light." On June 3, 1951, the choir sang "Peaceful Valley," an anthem composed by Mrs. Kathryn Daniel, an Asheville musician and member of the Asheville Chapter of the American Pen Women. It was dedicated to the memory of Crosby Adams, nationally known musician, composer, and teacher, whose home was in Montreat. Later some members of the choir sang the anthem at a meeting of the Pen Women held in Gaither Chapel in Montreat, afterwards singing it for Mrs. Adams, also a musician, at her home, "The House in the Woods." That year members of First Church contributed to the erection of a replica of the Crosby Adams Music Room as an addition to the Fine Arts Building at Montreat.

Anthems composed by Miss Sarah Louise Dittenhaver of Asheville, a member of the church, have also been sung by the choir of First Church. Miss Dittenhaver, a graduate of Oberlin Conservatory of Music and former director of music in the Wyandotte, Michigan schools, is an internationally known composer, with her works published by some 17 pub-

lishing companies. She is listed in *Who's Who of American Women* and in the Dictionary of *International Biography*. One of her anthems, "Alleluia, Jesus Child," was sung by the choir on December 23, 1962. It was dedicated to Henry Lofquist and the choir of the First Presbyterian Church. At the Dedication service for the Robert F. Campbell Memorial Chapel on August 18, 1968, her anthem, "Trust in the Lord," was sung. It was written to the words of Proverbs 3:5-6, the last message given to his congregation by Dr. Campbell and delivered after his death by Mrs. Campbell. The anthem was sung just preceding the Dedication sermon, "Whose Man? God's Man," for which Dr. C. Grier Davis used Proverbs 3:5-6 as his text. The anthem is to be published by the Brodt Music Company and will be dedicated to Dr. Frank Edwinn and the choir of the First Presbyterian Church.

The choir of First Church, begun in 1890, has been a continuous one, with members added as others have left. In the 79 years of its existence it has enriched the services of worship and with the passing decades has gradually assumed an increasing share in the ministry of the church. Through their Christian messages of faith and hope, the blended voices of choir members have given an awareness of Divine Presence to those seeking the House of the Lord. So it will be in the future. Making use of the glorious heritage of the past, the choir will also sing the ageless Truths as they are clothed in the "new songs" that God puts into the hearts of today's and tomorrow's dedicated composers. Of the choir of the First Presbyterian Church of Asheville it can be truly said that its members have "served the Lord with gladness" and that they have "Come before his presence with singing."

Woman's Work Is Never Done

*"Establish thou the work of our hands upon us; yea, the work
of our hands, establish thou it."*

PSALM 90:17

THE LITTLE BAND of men and women organized into a congregation by Dr. James Hall in 1794 was extremely blessed in having regular services—although not necessarily on every Sabbath—during the 17 years of George Newton's pastorate and the six years of the ministry of his successor, Francis Porter. Both of these men taught the village school and divided their preaching time among the small Presbyterian congregations in the area. With these responsibilities, worship services were all they could offer the pioneers. However, in view of the distances and the forbidding conditions of the mountain roads, worship services were doubtless all that the settlers felt were needed. After Francis Porter resigned in 1823, the church relied upon missionaries sent by the presbytery. These served briefly, most of them for less than a year, and the Asheville congregation was pastorless most of the time from 1823 to 1843 and even for one or two year periods from 1843 to 1852. No church organizations could arise during these years and the church itself survived only through Divine Grace.

For much more than a century after its organization, the Asheville Church concurred with the General Assembly's stated position that women taking part in church services was unscriptural and so "not to be tolerated." The statement was somewhat softened by giving the women of the church the privilege of teaching the children in the Sabbath Schools under men superintendents and of forming their own study and work groups. Thus following the disruptive Civil War, when the Asheville Church was continuously served by a succession of ministers, the Sabbath School, with women as teachers, and women's organizations offered an expanded min-

istry to the church and the community and opened a place for women in the work of the church.

The idea of women's church organizations was by this time not a new one. Much earlier in Presbyterian Churches such women's groups as Female Bible Societies, Female Tract Societies, Female Foreign Missionary Societies, Female Home Missionary Societies had been formed. In time the word "Female" gave way to "Ladies," and by the turn of the century, many churches boasted a Ladies' Aid Society and might have other groups bearing such names as The Little Sunshine Band, The Busy Bees, The Helping Hands, and The Little Gleaners. In 1906 the First Church, in addition to the Sabbath School with its women teachers, had six organizations for its women: The Woman's Missionary Society, The Gleaners, The Pastor's Helpers, The Young Women's Missionary Society, The Volunteers, and The Lapsley Band. As most of the names imply, these groups were formed, each for a distinct purpose. They were all local and no permanent records were kept. A church woman might belong to one or to several of these groups, and in some churches there was much rivalry for membership in them. As early as 1884 Miss Jennie Hanna of Kansas City, Missouri, through articles in church papers, advocated organizing these groups throughout the Presbyterian Church into presbytery-wide unions and by 1888 two such Presbyterian Unions—one in East Hanover Presbytery, Virginia, and one in Wilmington Presbytery in North Carolina—had been formed for the Foreign Mission study groups. Home Mission study groups were later included in these Unions. Other Presbyterian Unions followed, and a few Unions on the synodical then came into being.

The next step was inevitable, since the Presbyterian Church U. S. was the only evangelical church by 1910 without a denominational organization for its women. On May 20, 1912, as described in Chapter XIV, the General Assembly approved a Church-wide woman's organization, and the Woman's Auxiliary of the Presbyterian Church U. S. came into existence with Mrs. Hallie Paxson Winsborough as its superintendent. At that time there were nearly 2,000 local women's groups within the Church, each with its individual and local aims, so that the first task of the superintendent and the Women's Council was to work out a program that would include most if not all of these aims. The result was the formation of the "Standard of Excellence," which Council members presented to the women in local churches. The First Church was visited by Mrs. Archibald Davis, chairman of the Council, in September, 1914, and the Woman's Auxiliary was formed with a voluntary membership of 81. As members of the local groups recognized that their aims were included in the broader program of the Auxiliary, they gradually

disbanded the old organizations and took their places in the new one so that the October, 1916, report showed 413 members in the Woman's Auxiliary of First Church. Later it was possible to consider all women of the congregation as automatically members of the Auxiliary.

In 1919 the "Circle Plan" for the Auxiliary became official. It had earlier been used by some of the women's groups, especially those with large memberships. The small group within the large organization offered members close fellowship with a limited number of church women working and studying together. These Circles met once a month and all Circles met for a general meeting once each month, thus maintaining the over-all organization. Women chose their Circle memberships and the memberships were not changed. After 1919, however, the Auxiliary members were assigned to Circles and later Circle membership was changed every two years. Circles were formed in the Auxiliary at First Church when it was organized in 1914, probably because the plan had been used in the Missionary Society.

"The Standard of Excellence" formed the basic program for Auxiliaries until 1932. It was comprehensive in its aims, emphasizing prayer, providing for special Bible studies, encouraging stewardship, and enriching mission study. Bible study books prepared by church leaders gave the women a definite Bible unit for each year's study. Materials and helps for organizing prayer bands were supplied and material pertaining to stewardship goals was sent to each Auxiliary. In addition, books on both foreign and home mission work and needs were supplied, some to be read by the members and others to be reviewed at general meetings or studied in Mission Schools set up in each local church. In the summer of 1914 a School of Missions was offered at Montreat for the benefit of all church women who could attend, but especially for those who would be leaders in the local Auxiliaries. In 1927 the School of Missions became the Woman's Auxiliary Training School, offering credit courses in Bible, missions, and auxiliary methods. Officers' training classes were held and printed material was made available so that the local Auxiliaries might fulfill the purpose for which they had been formed. That purpose as stated by Mrs. Winsborough in her *Yesteryears* was to help "all the women of the Church working for, praying for, and giving to all the causes of the Church."¹

Within this Church-wide framework the Asheville Woman's Auxiliary began its work and within this framework it has continued to serve the local church, the Asheville Presbyterial, the Synodical of Appalachia, and the Presbyterian Church U. S. Work in the local Auxiliary was organized and projects proposed through secretaries of Causes. Under the "Standard of Excellence," the Asheville Auxiliary had a secretary for

each of these ten Causes: Foreign Missions, Home Missions, Literature, Spiritual Life, Young People, The Mountain Orphanage, The Maxwell Home and School, Social (local) Missions, Montreat, and Christian Education and Ministerial Relief. Every Circle also had a secretary for each Cause, who worked with the Circle members in carrying out the projects and who reported to the Auxiliary secretary. Each year at the annual meeting this secretary made a report on the progress made on the projects of her Cause. Thus at year's end the women had a review of what had been accomplished, bit by bit, over the 12-month period in many fields of Christian service. Under the regulations of the Women's Council, all of the money raised for projects must be in addition to church pledges made by the women, and with one or two exceptions, the Session of the First Church did not permit fund raising projects. As a result, what the Auxiliary has done since 1914 represents the sincere interest of church women in Christian work, and in an unknown number of cases, represents sacrifice in order to serve others.

The local Woman's Auxiliary entered with enthusiasm into the study of missions. Schools of Missions were set up and the mission books made available through the headquarters of the Woman's Auxiliary at Atlanta were studied. Some years the Auxiliary sponsored a church-wide School of Missions in which one or more mission books were studied. This was true in 1925 when the School offered several classes, each studying a different book, and every class having from 40 to 60 people in attendance. In other years the Mission School presented the book or books in a series of meetings. Thus the one held in 1933 had weekly supper meetings over a five week period, with supper costing 25 cents. In 1949 the mission book *Japan Begins Again* was also studied in a series of meetings. It proved to be of special interest because of the rapid changes taking place in Japan after the Second World War. In still other years a mission book was studied for a three day period. *Other Men Labored* was one of these and was divided into three units for review and discussions. Other mission books were studied by the women of the Auxiliary in all day meetings, with a morning and an afternoon session broken by a lunch. *West of the Date Line* and *The Cross Over Africa* were studied in this way.

Mission books were also used for the programs at a general meeting during the Mission Season observed by the Church. Most of these were presented through reviews, but now and then some group would make the book come to life through a skit. In 1956 a skit on *Strengthening Stakes in the Congo* proved an effective way of giving mission information. In addition to the mission books planned for group study, one or two extra mission books were given to Circle members. In 1937 one of these, *Glorious Living*, gave vivid pictures of the lives and the work being done in mission

stations throughout the world by dedicated Presbyterian women—the Church's unsung heroines. This book proved so popular that it was read by 257 Circle members. Two years later, *Star of the East* was read by 125 local women. In 1952 Africa was a continent becoming particularly interesting through events taking place there and being reported in the newspapers. One of the mission books that year was *Africans On Safari* and was read by 121 Circle members at First Church.

An added impetus to mission study came in 1922. The previous year the Woman's Auxiliary had been requested to raise money for the Equipment Fund, approved by the General Assembly and administered by the General Assembly's Stewardship Committee. This fund was designed to raise money for equipment needed for the Church's mission stations, both those abroad and those at home. Mrs. Winsborough saw in this request an opportunity for a new outreach for the women of the Presbyterian Church U. S. Out of her desire to make use of this opportunity, she conceived the idea of a yearly gift by the women in local Auxiliaries that would commemorate the organization in May, 1912, of the women's work. Thus the Birthday Party with its offerings became a part of each year's events. No definite yearly amount has ever been asked for or set, and the recipient for each year has been selected by the Woman's Auxiliary, now the Board of Women's Work. The offering has alternated yearly between a world mission and a home mission project, although occasionally it has been divided between two projects.

The first Birthday observance was held in the local Auxiliaries in May, 1922, with an offering totaling \$28,169. Of that amount, \$26,169 went to Miss Annie Dowd's School in Kochi, Japan. This school had been established for underprivileged girls, most of whom would otherwise have been sold by their parents or relatives. The remaining \$2,000 of the offering was given to construct the entrance gate which, since 1922, has welcomed all visitors to Montreat. As the years have passed the mission books designed for study in the local Auxiliaries have dealt with the country or the mission project designated to receive the gift. From 1922 through 1969 the women of the Presbyterian Church U. S. through their local units have given \$6,579,480 for supplying the needs in the Church's missions around the world and in so doing have helped to further the work of Christ in many countries.

For the Presbyterian women of Asheville the Birthday has been a very special day, the climax of previous study of the objective of the offering. The programs given have taken many forms, the earlier ones frequently reflecting something of the countries or missions designated as the recipients of the offerings. Thus an evening Mexican Fiesta (1923), complete with a pageant, was presented by members of the Girls' Auxiliary,

who three years later (1926) gave an Indian Pageant. A Negro Girls' Chorus from the Phyllis Wheatley Branch of the Y.W.C.A. (1928) set the tone for the offering that was to go for a school of nursing at Stillman College. A Chinese Tea (1933) and a Brazilian Fiesta (1937) made the church women aware of the objectives of the offerings as did an African Party in 1936. A group of Negro musicians and singers emphasized the Birthday objective for 1943, for the offering was to go to Stillman Institute. For some years the Birthday observance took the form of a Tea given in the spacious home of Mrs. Ed White. In 1947 a Family Covered Dish Supper marked the occasion, with 147 people present. During the decade of the 1960's the Birthday has been observed at the hour of the general meeting of the Women of the Church, usually with a speaker familiar with the mission receiving the offering. In 1962 Miss Elizabeth Wilson, a member of the faculty of Montreat-Anderson College and a former missionary, was the speaker. In 1963 Mrs. J. E. Wilson gave a report on her trip to Brazil, telling of the missionary work going on among the people being moved from Northern Brazil to new homes along the highway to Brasilia. In 1965 Mrs. John Sommerville, a missionary to Korea, spoke on the work that she and her husband were engaged in there. In 1966 when the Birthday objective was Lees Junior College and Christian Social Service, Guerrant Presbytery, Kentucky, Women of the Church were fortunate to get as speakers two workers in that area. P. F. Ayer, executive director of the Council for Kentucky and Eastern Kentucky, and Miss Mary Wright, a social worker at the Presbyterian Child Welfare Agency, Buckham, Kentucky, spoke on "The People of the Southern Mountains—Their Problems and Needs."

Another mission project grew out of visits by Auxiliary leaders to mission fields abroad. As they visited hospitals and clinics, and saw the meager hospital supplies in each, they felt that here was a need that Auxiliary women could partly meet. The result was the White Cross, having as its purpose the making of bandages and other supplies by the Presbyterian women for mission hospitals. The White Cross has been one of the projects of the Auxiliary of the First Church. During World War II, White Cross Day gave way to Red Cross Day and Auxiliary members met at the church to make desperately needed hospital supplies for war hospitals. The White Cross work was resumed in 1949 and has since continued as a project of the Women of the Church.

The women of First Church did more than study mission books and hold meetings. Their contributions to the Birthday offering were always generous. But their generosity went farther than that. For some years they sent from \$125 to \$300 to an industrial worker in Africa and in 1929 helped to purchase a car for him. They sent money to Mrs. R. D. Bedin-

ger, missionary from First Church working in Africa, and later they helped with the support of Mr. and Mrs. James Olin Coleman, working in Brazil. One of their members, Miss Lydia Pettus, in 1926 went to China as a Y.W.C.A. secretary. The women also supplied at times new clothing for missionaries and their families returning on furlough and a few times they made possible conference attendance at Montreat for several missionaries through the use of Sally Campbell Camp.

In the field of Home Missions they have been equally active. Until the 1930's, the Auxiliary held an annual "Shower" for the Maxwell School and Home for Boys. Money and clothing were sent on that occasion and at other times throughout the year, while scholarships were almost annually given. In 1926 six scholarships of \$150 each were provided that needy boys might have a Christian home and a school. When the Maxwell Home closed, the budgeted scholarships were applied on the debt of \$2,200, and the annual amount normally sent to the Home was continued until the debt was liquidated. From the time the Auxiliary was formed, the Presbyterian Orphanage, now the Presbyterian Home for Children, was also one of its mission concerns. The interest in this Home deepened when it was moved from Balfour and permanently established on a tract of 135 acres near Swannanoa and thus easily accessible from Asheville.

Yearly "Showers" were then sponsored by the Auxiliary near Thanksgiving time. To these the Church School children brought canned goods and the women brought both food and clothing. Men of the Church, adult Church School classes, and individual church members contributed food, clothing, and money. The Auxiliary report for 1940 showed that Mrs. Fred Seely at the time of the "Shower" sent to the Home 28 beds, 75 wool blankets, and 75 pillows in addition to draperies, bedspreads, and books. The following year she gave a piano and a truck load of groceries. Industries in and around Asheville and city merchants yearly responded to the cause and contributed both clothing and money. For some years the Pollock Store gave shoes in assorted sizes, while other stores furnished blankets and items of furniture. In 1925 the Girls' Auxiliary, which had been formed four years earlier, enthusiastically gathered Octagon soap wrappers—the green stamps of that day—and redeemed them for table silver for the Home. Throughout the years, the church women have donated material and made curtains, have supplied kitchen needs, and have replaced worn-out furniture. In 1933 the system of each Circle "adopting" a child was begun and in each Circle an appointed member kept in touch with the child and its needs. This system still prevails, with each Circle helping to provide clothing for its "child" and supplying a monthly allowance and giving the child gifts at Christmas and on its birthday.

Members frequently visit the Home and entertain Circle children in their own homes. As children at the Home have completed high school, some have wanted to enter college. The Women of the Church have made some such dreams realities through scholarships.

To raise money for some of the mission projects, the Auxiliary during the depression year of 1933 turned to the system used by Moses in the wilderness when he asked the women to donate their jewelry for the gold needed for the Tabernacle. The modern version took the form of a treasure hunt with the donated gold and silver sent to the United States Mint. Returned as coins, the result of the hunt was used for home missions. Some of it may have gone for materials for the outpost Sunday Schools that were being conducted by the members of First Church, for the classes held in sanatoriums, and some of it doubtless went for the nursery school the Auxiliary sponsored for Negro children. Working mothers taking advantage of this nursery paid ten cents per week for each child if she was able to do so. The Auxiliary paid the salaries of the women in charge and for the needed milk. The milk bill in 1940 amounted to \$12.50 a month. In 1939 there were 35 children in the nursery housed in the Livingston Street School building. In 1936 the Auxiliary paid the expenses of six Negro women, enabling them to attend the Negro Conference held in Hendersonville. Until integration came, the Auxiliary each year paid the expenses of at least one Negro woman to the Negro Conference, occasionally hearing her report at a general meeting.

The Auxiliary had a secretary of Young People's Work, and her committee was an active one. It formed a Girls' Auxiliary in 1921, which met in the homes where members studied mission books, carried on the work of their committees, and had programs on topics of current interest to young people. One of their programs included a discussion on the Ouiji Board. Reports of the work and activities of the Girls' Auxiliary were made to the Woman's Auxiliary through the secretary of Young People. In 1935 the Auxiliary held a Festival for Young People, and at times the young people presented programs at the general Auxiliary meetings. These often took the form of skits, pageants, or song and music. In 1949 the Young People gave the Birthday program at the meeting held in Gaither Hall in Montreat. In 1927 a Mothers' Circle was formed and its members worked with the secretary of Young People's Work. When Mrs. George Wright was Auxiliary secretary and Mrs. Henry Sharpe was chairman of the Mothers' Circle, the project of preparing the snacks for the Young People's Sunday evening services was undertaken with the help of Mrs. Ralph Little, church hostess.

All the services and the activities of the church's young people were the concern of this Auxiliary Cause and the Mothers' Circle. That in-

cluded arranging for the young people attending the youth conferences. One year, when this seemed impossible, the women, with great trepidation but equal determination, borrowed \$90 from a bank on their personal note to send the young people to Banner Elk. After this daring business transaction, the women went home to pray. The following morning the Y.M.C.A. secretary telephoned Mrs. Little, requesting that some group at the church serve lunches to the members of the bands coming to participate in the Rhododendron Festival parades. The Church House was turned into a dining room; hungry boys were fed; and the Mothers' Circle paid the note at the bank. Feeding the band boys became a yearly affair sanctioned by the Session, and as more bands were attracted to the Festival, the women rented a larger building from the Methodists across the street. The project was hard work, but a lucrative one. In 1939 the women cleared \$443.38, all of which was used in connection with young people's work, and many a young person in the First Church thus had the privilege of the Christian learning and fellowship offered at the church conferences. In time the Mothers' Circle was disbanded.

The Auxiliary has continued to be interested in young people and has contributed to Christian Education, giving \$360 to that Cause in 1968. In addition it has over the years provided scholarships for young people of the First Church studying in colleges, has given several scholarships to boys and girls of the Presbyterian Home for Children that they might continue their education in college, and has annually given toward the Calloway Synodical Scholarship that provides for a girl attending Stillman College. Students at Montreat-Anderson and at King College have been recipients of Auxiliary scholarships. When the Joy Gift at Christmas time was initiated, the Auxiliary assumed that as one of its projects. Each year at its special Christmas meeting it has received the offering of its members, usually making it a dramatic part of the program. The yearly offerings have been generous for this Cause, which insures that the season of Christ's birth will be a bright and happy one for hundreds of his servants who are unable longer to serve actively in his vineyard.

Women of First Church have been fortunate in living within a short distance of Montreat, and many have taken advantage of the Women's Training School conducted there each summer and of the School of Missions and the Bible School, as well as special programs. They have contributed to furnishings at the Inn, giving in 1927 a sum of \$300 for furnishing a room there. When in 1936 the Birthday offering went to the construction of the World Fellowship Building, the women of First Church contributed to that fund and, in spite of a downpour, 126 Auxiliary members from First Church went to the Birthday observance held in Gaither Hall and attended the reception that followed at Assembly Inn.

At the Silver Birthday anniversary of the Auxiliary held in August, 1937, at Montreat, 40 women of the First Church were among those attending. In 1916 a building known as the Winsborough Building was erected at Montreat. This was replaced in 1959 by the present Winsborough Building. Many of the Auxiliary members from First Church attended the dedication of this new building and saw Mrs. W. A. McCutchen, chairman of the Board of Women's Work, receive the keys of the building from the chairman of the Building Committee, Mrs. W. Rex Josey.

The permanent home of the Historical Foundation of the Presbyterian and Reformed Churches was completed in Montreat in 1954, under the planning and direction of Dr. Thomas H. Spence, Jr., curator and executive director. For its construction and equipment the Women of the Presbyterian Church U. S. contributed \$61,171.10. In this, too, the Women of First Church had a part. In view of the generous gift, the Historical Foundation was dedicated in a service held during the time the Women's Training School was in session at Montreat. At the services a portrait of Mrs. W. T. Fowler of Lexington, Kentucky, was presented to the Foundation by the Women of Kentucky Synodical in honor of Mrs. Fowler's years of work in directing the writing of Auxiliary histories. This history project fulfilled an idea suggested as early as 1791, when some church leaders felt that a continuous history of the Church should be kept. Yet no action was taken. However, as Dr. Spence in his *Historical Foundation* stated, "When the women took over, things began and continued to happen."²

After Mrs. Mary Woodson Groves of Mississippi brought to Montreat in 1929 two large loose-leaf notebooks of history, the history movement was launched. Historians were appointed in each Auxiliary to keep a loose-leaf notebook type history giving the activities of the Auxiliary and the church. From the beginning until 1955 Mrs. Fowler was in charge of this important work. The silver anniversary of the Histories of Churches and Women's Work was celebrated on July 4, 1955, with a Birthday Party at the Foundation. The affair was complete with a huge birthday cake and a reception attended by fifty historians. Among them were those from First Church as well as other First Church women. At that time on the shelves devoted to church and Auxiliary histories were 1,158 volumes, written and compiled by the women of the churches they represented. Mrs. Preston Thomas, as the first historian of the Auxiliary at First Church, began her volume with a brief sketch of the history of First Church since its organization. All of the First Church historians have been thorough and conscientious in their work, and their histories offer a storehouse of detailed information. They reflect the very life of the church through written accounts of events, pictures, and clippings from

newspapers and Church Bulletins. The Women of the Church is a sustaining member of the Historical Foundation.

One of the strong Circles at First Church has been the Business Women's Circle, known as Circle 15. It was formed as soon as the Auxiliary was set up in 1914, with Miss Nan Erwin as its first chairman. Several of its charter members are still among its present members. For the first few years its membership was small, for the day of women taking their places in the professional and business world was just dawning, and employed women were apt to be termed "the poor working girls." With the years the public attitude changed and the Circle grew in membership. For many years it was the only Business Women's Circle in the city and thus became ecumenical in character as business women from other churches joined it. The result was that at one time there were 135 on the roll with 90 or more in attendance at the meetings. Of necessity these meetings were supper meetings and other Circles in rotation served the meal, which cost each member 10 cents. But the "High Cost of Living" caught up with the Circle and in 1916 the same type of meal cost 15 cents and some years later the cost soared to 25 cents. The membership in this Circle did not change and one of the Cause secretaries tried to arrange to attend the monthly general meetings and give the Circle's report.

All of the Causes and projects of the Auxiliary were shared by this Circle and extra ones were undertaken. Scholarships were of special concern to these women. The first one given went to a girl in the Morrison School near Franklin, a home and school for needy girls. Another early scholarship was that given to Miss Maude Setzer. Upon completing her education, Miss Setzer went to Africa as a missionary, where she has given years of Christian service. In 1928 the Circle voted \$250 in scholarships to be distributed where most needed by Dr. R. P. Smith, executive secretary of Missions for Asheville Presbytery. Later, several girls were able to complete four years of college because of the scholarships given by this Circle. Two men preparing for the ministry at Stillman College were given scholarships, and young people of the church received scholarships. In 1953 it was estimated that between \$8,000 and \$9,000 had been given in scholarships by this Circle. Since that time thousands of dollars more have been given for this worthy cause. In time these scholarships were limited to young people going into full time Christian service. More recently the Circle has contributed to Christian Higher Education in Asia, where 11,500 students in six Christian colleges on the rim of Asia are potential leaders in one of the world's most strategic areas. In 1939 the Circle provided a month's vacation for two missionaries at Montreat, with accommodations at Sally Campbell Camp.

Two far-reaching home mission projects were begun and supported

by this Circle. One of these was the work in the many sanatoriums in the city. It was carried out through the Church School under the supervision of Miss Maude Dunham, a member of the Circle, and many of the members helped with the teaching and visiting. Later Miss Dunham's place was assumed by Mrs. R. W. Johnson. The other city-wide project was Bible in the Schools. The idea was brought up in the Circle by Miss Genevieve Rutherford and Dr. Elizabeth Ramsay, who eventually became chairman of the general committee. Both of these Christian projects are described in Chapter XVI—"Missions of Mercy."

Connected with the meetings held for Bible study, programs, and business were times of fellowship. Some of these, like the evening spent in "Looking Through the Family Album," are still recalled with pleasure by those fortunate enough to be present on that evening. On August 5, 1952, the Circle celebrated its 38th anniversary with a "Homecoming" and an appropriate program. All former members received invitations and all those able to do so attended the gala affair which was held in the Church School auditorium. The Circle also sponsored meetings with the Business Women's Circles of other churches in the city and at the one held at First Church in 1952 there were representatives from nine Asheville churches. Annual "Get-Together" suppers for Business Women's Circles throughout the presbytery have been held, with the two Business Women's Circles at First Church as hostesses on May 20, 1958. As other churches organized Business Women's Circles and as members of Circle 15 became inactive or retired from business and joined day time circles, the membership dropped. Yet the report for 1967-68 showed that Circle 15 had 41 active members, five of whom had perfect attendance records for the year. A Young Business Women's Circle was organized in 1949 in the home of Mrs. M. N. Coleman, with Louise Stanfield as its first chairman. This Circle became Circle 14 and has carried out the same pattern of liberal giving to many mission projects as Circle 15 has done. For special programs the two Circles have often met jointly. Both Circles have met the challenge of the changing times by adapting their projects to the needs of all people everywhere.

In meeting these challenges, all Circles in the larger organization have been led by the Church-wide Woman's Auxiliary, later the Women of the Church, which has revised the plans and organization for local women as new times have created new needs and opened new areas of service. In 1932 the "Standard of Excellence" was revised, making each Circle a miniature Auxiliary, with its secretaries reporting at the general meetings. Five years later new guides were given and the number of secretaries was reduced. In 1945 the Auxiliary participated in the Program of Progress undertaken by the Church and during each of its three years used the

theme adopted as the Church's theme. In 1948 by an act of the General Assembly the Woman's Auxiliary became the Women of the Church, and that year its work was organized under seven secretaries of causes. In 1964 changes were made resulting in the system in current use. It was designed "to provide opportunities for women, as individuals and in groups, to grow in the knowledge of Christ and be strengthened as members of His Body in our contemporary world in order that they may understand and fulfill the particular responsibilities they have in the family, in the congregation, in the community, and in the world."³ Officers of the local Women of the Church are president, vice-president, secretary, treasurer, and historian. In addition there are four committees—Personal Faith and Family Life, Christian Community Action, Ecumenical Mission and Relations, and Leadership and Resources. The chairmen of these committees, together with the president, make up the Program Council with the responsibility of preparing a unified program to meet the needs of the women. The vice-president, together with Circle chairmen, make up the Circle Council at the meetings of which reports from the Circles are received and information given to the Circle chairmen to take back to their respective groups. This plan allows for flexibility in the work being done on the local level. Since 1955 the theme for each year has been the theme adopted by the Church.

In addition to its continuous interest in world and home missions, the Women of the Asheville Church have been alert to community needs. At one time that meant establishing outpost Sunday Schools in the new sections of the growing city and in the mill districts. Churches of various denominations gradually supplied those needs. During the years when Asheville was a center for the treatment of pulmonary diseases, the urgent need was for visiting the many sanatoriums and for teaching Bible classes to the "strangers within the city's gates." That need also passed. Yet as one need lessened, the women reached out to meet another need. In the late 1930's it was teaching Bible in the Schools. That project was brought to a close by the decision of the Supreme Court. For many years a Travelers' Aid desk was in the railroad station with a woman in charge to offer assistance to those coming to the city. Beginning in the early 1920's and continuing as long as the need was there, the Auxiliary contributed a monthly sum toward maintaining this important work. The Women of the Church in 1936 joined women from other churches in petitioning the City Council to establish parks and playgrounds for all the city's children.

Over the years thousands of dolls have been dressed that little girls might be made happy at Christmas time through the Salvation Army's store of gifts. The sick and the aged in hospitals and nursing homes have been visited as have those living in the Buncombe County Home, where

at Christmas each has received a gift. In one or two instances sick Auxiliary members have been given monthly allowances. Christmas cards have been sent to hospitals and mission stations, and money and clothing have been collected and sent for Overseas Relief through the World Church Service. Locally, members of the Women of the Church have been represented in the League of Women Voters and have served on the Board of the Salvation Army and on the Board of Faith Cottage.

Some projects have been undertaken through the Church Women United. When the "Age of Green Stamps" came, the church women of several denominations in the city began saving them for "Harvesters," secured through the North Carolina Council of Churches. "Harvesters" are a form of station wagon, the back of which can be let down for a platform which serves as a pulpit for the chaplain. Recently the stamps from the Asheville area purchased a "Harvester" for use at the Migrant Day Care Center set up by Hendersonville church women. The Women of First Church have supplied clothing for both children and adults among the people coming to the Hendersonville area as migrant workers during the harvest season. Cancelled stamps have also been collected in the Circles and through the Church Women United have provided food for starving children.

Another project presently being carried out in most of the Circles is the Circle of Prayer and Least Coin Fellowship. It resulted from an idea proposed by Mrs. Shanti Solomon of Mainpuri, India, in 1956. The idea was adopted and the plan is operated by the Asian Women's Conference through the World Council of Churches. Its aim is to promote a feeling of Christian fellowship among women of different countries and races through participating in common devotionals and through sharing the "least coins" of their countries in Christian undertakings. A yearly pocket-size booklet is distributed. It contains twelve prayers prepared by women of different nations having missions of the Presbyterian and Reformed Church families. Women now in 50 countries have Christian fellowship through common devotionals. Each month the member deposits a "least coin" and the accumulated money is sent to the Asian Women's Conference to be used where most needed. The "Introduction" to the booklet states: "In this urgent, tense, and changing generation let us make our witness to the reality of the glorious, unchanging Gospel. In our broken and hurt world let us unite under Christ's word, 'That they may be one.' Let us become healing, cleansing, renewing instruments for God's own use." In 1970 the Asian Women's Conference plans to send from this coin fund \$1,000 toward the Birthday offering of the Presbyterian Women of the Church U. S.

The average attendance at the general meetings of the Women of the

Church, which in 1930 was 275, dropped when some 50 of its members that year transferred to the newly established Kenilworth Church. Again when the Grace Covenant Church, another "Daughter Church," was formed, more than 100 members joined it. When those women organized their work, the Women of First Church, as a gesture of Christian love and good will, gave them their first supply of materials and \$200 for their youth work.

As the largest local group of women in Asheville Presbytery, the Women of First Church have from time to time had the honor of welcoming Presbyterian women coming to District meetings and to Presbyterials. At the Presbyterial held on April 21, 1943, Mrs. Preston Thomas of First Church presided as the president of the Presbyterial. The Women of First Church have also had the honor of being the hostess group for several meetings of the Synodical. Members of the Women of the Church who have served as president of the Presbyterial are Mrs. Jere Cocke, Mrs. Preston Thomas, Mrs. R. E. McClure, Mrs. F. A. Plummer, and Mrs. J. E. Wilson. Mrs. McClure and Mrs. Plummer have also served as president of the Synodical. Many other women of First Church have held offices in both the Presbyterial and the Synodical.

With all of its interest in world and home missions and with all of its efforts to meet needs in the community, the Women's Auxiliary over the years has never overlooked the needs of the First Church and the opportunity to serve in it and for it. Members have freely given of their time, their talents, and their money to the church to which they have owed their first allegiance. In 1925 the Auxiliary gave a needed new communion table in memory of Mrs. John T. Dunlop, the church's first lay staff member who served from 1913 to 1923 as the assistant to the pastor. At times the Auxiliary refurbished the Church House in which it held its meetings and in which adult Sunday School classes were conducted. In 1935 it bought new carpet for the sanctuary aisles and pulpit. The following year it budgeted \$100 toward the salary of Dr. Campbell, and in 1940 it extended a loan of \$500 to the Building Fund committee to help pay the architect's fee. During the Second World War it presented the church with a church flag and an American flag and gave service flags made by Mrs. Henry Aldrich. After the renovation of the church in 1951, it supplied many of the needs of the newly installed kitchen. In 1952 it gave a dozen coffee servers and pitchers and later a large mixer and other equipment, while from time to time kitchen "showers" have been held. Through Circle 15 Mrs. Harold Stonier in 1960 presented the church with a silver punch bowl. In 1968-69 the Women of the Church made blankets and aprons for the children in the Child Care Center, and various Circles and individuals contributed money for scholarships and furnished toys. Various

otherwise dull classrooms have been brightened by the draperies made by the women, and in 1969 the Women of the Church, under the direction of Mrs. Charles Swift, began a "Service Day" at the church at which women work to supply the needs of White Cross and of the First Church and community needs. At one time it organized a pastor's aid group with the purpose of locating and visiting newcomers to Asheville. For several years members served as greeters, welcoming those coming to the morning services. In 1966 it began "Operation Home Tie" to keep in touch with the church's service men, a project which it continues. The Women of the Church have entertained visiting members of presbytery and synod and have sponsored an unknown number of receptions. All of these contributions are but a few of the varied services the Women of the Church have given for the welfare of their church.

Honors have come to its members and thus to the Women of the Church. Recognition was given to Mrs. S. L. Baird, who in the first twelve years of the Auxiliary missed only five of its meetings, while Miss Mary Coleman won the distinction of a perfect attendance for 14 years. In 1937, when Dr. Campbell resigned his pastorate, Mrs. F. A. Plummer and Miss Alda Wilson, at that time president of the Auxiliary, were chosen as members of the church committee to locate a new minister. Mrs. Whitefoard Smith and Mrs. Preston Thomas were selected to be among those signing the call to Dr. Davis. When Dr. Davis severed his connection with the First Church in 1959, four from the Women of the Church were chosen to serve on the committee to secure a minister for the church. Those working in that capacity were Mrs. Guy White, Jr., Mrs. Clarence Trotti (now Mrs. Frank Lyon), Mrs. S. C. Minnich, Jr., and Mrs. J. C. George. Selected to sign the call to the Reverend Mr. A. Allen Gardner, Jr. were: Mrs. Harry McDonnold, president of the Women of the Church, and Miss Nanine Iddings. In 1966 Mrs. F. A. Plummer was one of the members appointed by the First Church to welcome the Riceville Church when it was released from the United Presbyterian Church U. S. A. and became a member church of the Asheville Presbytery of the Presbyterian Church U. S. That same year she was appointed as the representative from the Asheville Presbytery to the North Carolina Council of Churches.

In 1965 following the action of the General Assembly allowing women to hold offices in the Presbyterian Church U. S., the congregation of the First Church elected three of its women to serve as officers. Mrs. F. A. Plummer and Miss Ora Blackmun were elected as elders and Mrs. S. C. Minnich, Jr., was elected as a deacon. Since then Miss Elizabeth McCutchen and Mrs. Ned Gibson have been elected to serve on the

Session and Mrs. Guy White, Jr., Mrs. I. H. Archer, and Mrs. C. LeRoy Robinson to serve on the Diaconate.

For some years the Women of the Church of the Presbyterian Church U. S. arranged for special recognition of local churchwomen through Life Membership Service pins, purchased by the local group and presented to members who had served the church in outstanding capacities. The attractive gold pins bear a Celtic cross surrounded by a frame inscribed with the words "Life Membership" at the top and "Women of the Church" on one side and "Presbyterian Church" on the other side. The first use made of the honorary Life Membership fund was to help bring to completion two volumes of a grammar and dictionary in the Bushonga language, a task that had been undertaken by Mrs. Althea Edmiston, a missionary in Africa. These books proved valuable for workers among the Bushonga people. Members of the Asheville Women of the Church to be honored by receiving pins through the local group were:

- 1964—Mrs. W. A. Ward
Mrs. George Wright
- 1965—Miss Ruth Watts
Miss Ora Blackmun
- 1966—Mrs. F. A. Plummer
Mrs. Ralph Lee
Mrs. Bruce Harris
- 1967—Mrs. Ed White
Mrs. Jere Cocke
- 1968—Mrs. Brooks Hursey
Mrs. I. H. Archer

Those receiving pins through the Presbyterian were:

- 1946—Mrs. Preston Thomas
- 1955—Mrs. R. E. McClure
- 1961—Mrs. J. E. Wilson
- 1963—Mrs. F. A. Plummer

Thus the work of the women continues. Wherever there is need in the local church, in the community, in the presbytery, in the synod, and in the Presbyterian Church U. S., the women respond, for with new avenues of service constantly opening, "Woman's Work is Never Done."

CHAPTER XXVIII

The Days Of Youth

*"Remember now thy Creator
in the days of thy youth."*
ECCLESIASTES 12:1a

THE FIRST REGULARLY KEPT MINUTES of the Session to survive at the Asheville Church began with records for 1849. Unfortunately the leather-bound volume covering the years 1849-1867 was rendered unusable by a mountain downpour and its contents were laboriously copied into a new book in 1867 by A. T. Summey, Clerk of the Session. No mention of a Sabbath School appears in the copied records. The 1867-68 records clearly indicate, however, that a Sabbath School had been conducted for some years, apparently at the time of the Sunday morning service and perhaps since 1843, and in 1868 the minister was teaching a Bible class for adults on Monday evenings. As shown in earlier chapters, the Sabbath School struggled for some years with irregular attendance of both teachers and pupils, due partly to the condition of the roads in rainy weather. As the town recovered from the effects of the Civil War, the church became entirely self-supporting and grew in membership. The Sabbath School shared in this growth with the yearly reports showing a steady increase in enrollment.

The School was under the direct and close supervision of the Session and a succession of elders served as superintendent. In 1870 the Session worked out and put into effect a revised plan for the School, which at that time had 14 classes and one adult week night Bible class. Again in 1891 the Session and Sabbath School superintendent drew up a set of By-Laws governing the administration of the School and prepared a work sheet for each teacher. Teachers were to meet monthly for instruction and exchange

of ideas and they were to submit a monthly report to the Session. The School at that time had an enrollment of 335, including the Monday evening class. From time to time new teaching material was used as it became available. Thus in 1899 the Union Bible Course was adopted. It seems not to have proved as profitable as hoped and was followed by the Blakelee System of studies. However, in 1902 Claybrook James, then superintendent, was granted permission by the Session to return to the International Lessons. Yet in 1904 he was instructed by the Session to introduce the graded course of material that had been presented to the church by the general superintendent of Sabbath Schools. This he did. In addition to Bible material used in the lower grades, much stress was put upon memorizing the Shorter Catechism, and for some years the superintendent each month tested the children in their knowledge of it. Elders visited the various classes and on occasion the minister preached a sermon for the children, while missionaries coming to the church often spoke to the assembled School about mission work in foreign fields. Collections for mission work were taken in the classes, one of the favorite objectives being the children in the Presbyterian operated Leper Colony and the children of parents in the Colony. One report gave some collections earmarked for "the heathen Chinese."

As the Sabbath School grew, the teaching quarters provided became increasingly inadequate so that by 1900 a Sabbath School building was the paramount need of the church. In 1901-02 that need was met through the generosity of Samuel P. McDivitt and the contributions of other church members, and the School moved into its new building that provided classrooms and an auditorium designed for the assembling of all departments for opening exercises and special programs. Yet so rapid was the increase in enrollment that in 1906 it was necessary to enlarge the auditorium and to add a second story to the south side of the building to provide needed classrooms. Again in 1915 the Sunday School annex was enlarged (See Chapter XIV) making it a building 60 by 160 feet, having two stories in the front and a total of 32 classrooms.

In 1917 George Wright, then superintendent, asked for and received permission to reorganize the primary and junior departments by breaking them into divisions with a superintendent over each division. At that time the School had an enrollment of 431; the Home Department had 125; and the Cradle Roll had 60, making a total of 616. In July, 1918, Mr. Wright resigned and was followed by J. H. McConnell, who served as superintendent for the remainder of that year, when Dr. J. F. Ramsay was elected to that position, serving until 1920. At that time C. T. Carr was asked to take the superintendency with the understanding that the church officers planned to secure a layman for full time church work with the

School, now called the Sunday School, and the young people's work as some of his special duties. The desired person was not easily located, and Mr. Carr, who was also director of the choir, found it necessary to resign as superintendent in 1922. He was followed, on a temporary basis, by P. R. Allen, who served until the arrival of Randolph Keith Axson, a cousin of the first Mrs. Woodrow Wilson. He came from the Central Presbyterian Church of Atlanta, Georgia, where he had served for five years as an assistant to the pastor.

The six years during which Mr. Axson was an assistant to Dr. Campbell and superintendent of the Sunday School were for Asheville boom years. Prices steadily rose but so did wages, and new sections of the town came into being as people arrived to work in various capacities in new industries and businesses that yearly opened. There was work for all. Among the enterprises that characterized this period were the increasing numbers of sanatoriums, bringing from many states people in search of health. Rooming houses and hotels sprang up like mushrooms to accommodate the relatives of these people and the thousands of "Summer People," who made Asheville their headquarters for a month or more and from it made trips into the surrounding mountain area. All of Asheville's growth was reflected in the increasing membership of the Presbyterian Church and in the enrollment of its Sunday School. In 1925 the School had an enrollment of 469; the Home Department reported that classes in sanatoriums reached 1,005 people; and there were 120 infants on the Cradle Roll, making a total of 1,611 with an additional 61 teachers and officers. By the following year the total student enrollment reached 1,793.

While the growth of the town, the increasing number of sanatoriums, and the summer visitors accounted for a part of the steady increase in Sunday School enrollment and attendance, a part of it was also the result of the efforts of Mr. Axson. Certainly the loyalty and the involvement of the Sunday School teachers and the young people in the work of the church and its city-wide outreach were largely due to his administrative ability and to his sincere Christian influence and work with every age group. In the classrooms, in their youth groups, and in many of their outside activities the young people as well as the adults were involved in church-connected projects. Baseball and basketball teams for boys were organized, and in 1925 the Presbyterian basketball team won the season's trophy in the Junior Sunday School League. The championship trophy, with appropriate congratulations, was presented to the team before the assembled Sunday School in the School's auditorium. The girls also had a basketball team. Two Girl Scout Troops were meeting weekly at the church and Troop 8 of the Boy Scouts, after a slow start, was growing in numbers and in interest. The young people had an orchestra and a chorus

and a drama group and they presented programs at various church affairs, including rally days, pageants at Christmas time, and missionary skits. In 1925 a group of 20 from the Sunday School attended the Communicant class and joined the church. In 1928 the work of the young people was reorganized under the title of "Crusaders with Christ." The older group took the name of the Knox Clan and the younger group chose to be called the Campbell Clan. The Knox Clan was given permission by the Session to have charge of the evening worship on each fifth Sunday.

In late 1928 Mr. Axson resigned to accept a similar position at the First Presbyterian Church in Charlotte, North Carolina. At the Asheville church he left a well organized Sunday School with teachers trained in the yearly Training Schools set up at the church and at those offered each summer in Montreat. He left the young people interested and active in church affairs. He had previously formed an executive committee "to hold the school together" after his departure. Yet this committee found it impossible to maintain the efficiency of the Sunday School and the young people's work, and in May, 1929, with summer and fall activities needing to be planned, the members of the committee petitioned the Session to hire a paid worker and suggested Dr. Carlton Mann, assistant superintendent of the city schools. They also urged, as soon as possible, the hiring of a full time worker. Dr. Mann, when offered the superintendency on a paying basis, declined to accept the position. In June of that year the Reverend Mr. Leland Nichols Edmunds came to the First Church as assistant to the pastor. He took over the supervision of the youth program, but his other assigned duties made it impossible for him to be the superintendent of the Sunday School. In October Frank Bommershine assumed that position.

Mr. Edmunds had taught in the American School in Shanghai, China, and had later completed his theological course at Union Theological Seminary, Richmond, Virginia, and had been ordained as a minister. He came to Asheville a few days after receiving a Master of Theology degree from Princeton Theological Seminary. In 1929 the Asheville church was deeply interested in mission Sunday Schools and out of them was looking forward to the establishment of Presbyterian churches in the city area. Thus Mr. Edmund's activities included organizing a Sunday School in the Kenilworth section. In this project he was aided by the young people of the First Church. Almost as soon as he came, they set about raising money to buy him a needed automobile. When he acquired one by other means, they gave him the money already earned as a "gas fund." During the years he was in Asheville, he used his car, whenever it was possible to do so, to get volunteers from the First Church to the various outpost Sunday Schools they had helped to establish. At these outposts, they taught classes, helped

with the music, and presented on occasion musical programs and skits. In some of these outposts, including Kenilworth, they served as workers in Vacation Bible Schools.

Their own Sunday evening meetings, for which Mr. Edmunds was advisor, were made meaningful through mission study, through the use of stereopticon slides, and through discussions and panels on such topics of interest as "What About the Movies?" On one occasion the Senior and Intermediate groups met jointly in the Sunday School auditorium for a debate by their members on "Resolved: That it pays to be a foreign missionary." There were two speakers and two alternates on each side. The record does not indicate whether the affirmative or the negative side won and the names of the judges were not given. Prepared through their dramatic and musical activities, the young people responded frequently to requests for programs from various groups within the church. In 1930, 28 delegates attended the Young People's Conference at Banner Elk and for some years the Intermediate group attended a camp at the Asheville Farm School, now Warren Wilson College. In connection with Mothers' Day, the young people in 1930 honored their mothers with a banquet and presented an appropriate program. This banquet became a custom and was yearly anticipated by both the young people and their mothers. On November 19, 1933, the Sunday School, now usually called the Church School, had an "At Home," with teachers and pupils in their respective rooms to welcome the parents and to exhibit some of the work done in their classes.

When the Kenilworth area was ready for a church, Mr. Edmunds, although continuing his work in that section of Asheville, became the superintendent of the Church School at First Church, serving in that capacity until his resignation in October, 1933. Aware of the financial changes that the depression had caused at the church, he accepted a call from the Black Mountain Presbyterian church, where he remained as its minister until he entered the Second World War as a chaplain. Once more the Church School at First Church was without a superintendent. Miss Ruth Watts, a Church School teacher and a member of the Business Women's Circle of the Women of the Church, was asked by the Session to assume the duties of the office of superintendent. With some trepidation, she accepted the challenge and for a period of 18 months ably served the church in that capacity. However, feeling that as a business woman she could not devote as much time to the church position as it required, she resigned in 1934. Miss Watts has the distinction of being the only woman to have served as superintendent of the Church School at First Church. Following her resignation, the church was fortunate in securing again the services of Mr. Axson as assistant to the pastor with the Church School as a part of his responsibilities. He remained as superintendent until 1939, when he

was made financial secretary of the church. He retired in 1941.

Under the leadership of Mr. Axson, the Church School entered into the Church-wide activities of the Diamond Jubilee Year that marked the 75th anniversary of the Presbyterian Church U. S. During the year mission work in foreign fields was stressed in a variety of projects. At the beginning of the year, 100 Church School children and youth signed cards pledging to read the Bible daily throughout the twelve Jubilee months, and in February of 1937 a Jubilee thank offering was taken. In the summer of 1937 Charles A. Sheldon, who had just completed his junior year at Union Seminary in Richmond, Virginia, was employed to work with the church's young people and to direct their recreational activities. Two of the highlights for the young people during the time Mr. Axson was director were the rallies held at the First Church. On October 10, 1937, the League of Young People of the Asheville Presbytery were guests of the youth groups of First Church and on August 21, 1938, a Young People's Rally held at the church was attended by 150 young people, with members of the Young People's Council of the Synod of Appalachia as guests.

At the time Mr. Axson was made financial secretary of the church, the Session employed Miss Mary Lillian Fairly as director of Religious Education. She was the first of a succession of directors, most of them trained at the Assembly's Training School, now the Presbyterian School of Christian Education. These directors assumed many of the duties that had previously been required of superintendents. They located needed teachers, arranged conferences for Church School departments, were available for individual conferences and help, and they kept up with the new methods and new material coming from the Church's Committee on Education, later the Board of Christian Education. They offered long range plans for improving the Church School and made suggestions for policies. All plans and policies were taken to the Religious Education Committee and, if approved, to the Session for final approval. All of this, carried out by a person trained for church work, greatly reduced the detailed responsibilities of the superintendent and at the same time increased the efficiency of the Church School.

Miss Fairly took up her duties on June 1, 1939, and on June 11 was honored at a reception given by the Women of the Church and the young people of the church. As the daughter of a Presbyterian minister and a graduate of Agnes Scott College and the Assembly's Training School, she was well qualified for her work at First Church. Under her direction the Church School teachers were encouraged to attend the Leadership Conferences at Montreat. In 1939 of those attending from First Church, 14 received credits, while in the following year, of the 23 teachers attending, 19 received credits. The weeks between September 17 to October 29,

were designated as Religious Education Month and during that time Church School teachers visited in the homes of their pupils. The month closed with a Parent-Teachers Tea at the church.

Miss Fairly was instrumental in getting an interdenominational Youth Council formed in Asheville. This Council met periodically with the young people of different churches joining in discussions of such topics as "Christian Youth and Personal Religion," "Christian Youth and War," and "Christian Youth and Race." Young people of First Church also attended the Post Amsterdam Conference for Young People held at the Methodist Church and heard two young people from Asheville who had attended the Amsterdam Conference give reports of the meeting. In 1940, with the approval of the Religious Education Committee and the Session, Miss Fairly reorganized the youth work, grouping the young people into four groups: the Pioneers, the Juniors, the Fellowship Group, and the Young Single Adult Group. The older groups in their meetings discussed such relevant topics as "Communism and the Kingdom of God" and "Fascism and the Kingdom of God." The discussions were led by members or by invited speakers.

In 1941 Miss Fairly resigned to prepare for her coming marriage. Because of conditions created by World War II, the Session was unsuccessful in its attempts to employ a director. Nor did the Church School have a superintendent. Both the youth work and the Church School were for three years directed by the Religious Education Committee of which Walter Abernethy was chairman and James S. Howell, Mrs. F. A. Plummer, Mrs. Preston P. Thomas, and Mrs. J. R. Johnson were members. This committee met often and delegated duties to various members and to the heads of departments and to those in charge of youth work. The response of all workers was gratifying. On March 19, 1942, the Session wrote a letter of appreciation to Mr. and Mrs. J. E. Wilson for their effective work with the Pioneers, and the Religious Education Committee sent letters to all the Church School workers commending their loyalty, their cooperation, and their achievements.

During these war years the Church Bulletins stressed the need throughout the South of the Church-wide Religious Education Advance, which had as its goal increasing Church School attendance. Notices in the Church Bulletins in the autumn of 1942 stated that 77 out of every 100 children in the Southern states were not attending Church School and one half of all the children in the United States were receiving no religious instruction or training from the Church. About 95 per cent of the country's criminals had never attended Church Schools. Through the Church Bulletins appeals were made, as they were throughout the Presbyterian Church U. S., to reach those not in Church School classes—both children

and adults. In an attempt to meet the needs of the times, the Religious Education Committee, with approval of the Session, organized new adult classes. A young matrons' Bible class was formed in 1938 and taught by Mrs. Dumont Clarke. After her death in 1947, Mrs. Asa J. Ferry became the teacher. A young business women's class was started the following year with Mrs. Allen D. Williamson as the teacher, and a class for men and women was organized and taught by Herbert Caskey. In 1942 the adult Church School lesson was broadcast over a local radio each Saturday.

In the summer of 1943 the outpost Church School in West Asheville which had been operated by First Church for some years was discontinued since churches in the area were making Church Schools available for all children living in West Asheville. However, in an attempt to reach Asheville children not having the opportunity of attending Church Schools, a survey of Asheville was made for a possible site for an outpost school. By this time, the survey showed that churches of various denominations had been organized in the city and that most of the children in all sections were attending Church Schools connected with these churches. All children were within reach of a Church School. At that time Irving Bingham was superintendent of the Church School at First Church, a position he had taken early in the year and in which he served the church until December, 1944.

In the spring of 1944 Miss Frances Ogden, a graduate of the University of Tennessee and the Presbyterian School of Christian Education, accepted a call to serve the First Church as director of Religious Education. Her outstanding achievement in that position was her work with the young children and in addition to her duties as administrator, she directed their recreational program. Early in 1945 she resigned her position and on June 7, her marriage to the Reverend Mr. Kenneth J. Foreman, Jr., was solemnized. Following several years in an Ashe County pastorate serving the Lansing Group of churches, the Foremans were missionaries in Korea. After their return to the United States, Mr. Foreman in 1969 was elected executive director of the Historical Foundation at Montreat, succeeding Dr. T. H. Spence, Jr.

With neither director nor Church School superintendent during the summer of 1945, no one was available to direct the usual two week Vacation Bible School and it was not offered. In August, however, Miss Ora Blackmun, who the previous year had been head of the English department at Flora Macdonald College at Red Springs, North Carolina, accepted the position of Religious Education director on a temporary basis and assumed her duties on September 1 and served for a year and a half. Her report for 1946-47 showed that the Church School had 22 classes meeting on Sunday morning and three classes held on week days. The total en-

rollment, including the Cradle Roll, the Home Department, an outpost Church School, and the week day classes, was 1,386. The First Church at that time had a membership of 1,628. During the time Miss Blackmun was director, the heads of the departments of the Church School met regularly at a weekly luncheon meeting at the S and W, and monthly Workers' Conferences were held for all teachers, officers, and youth advisors. A series of teas was held in 1945 at which parent-teachers conferences were conducted, and the various departments of the Church School during October and November of that year had "Visiting Sundays" when parents were invited to attend the classes of their children. In 1946 a Sunday morning, three-month class for parents was organized with Dr. Mildred I. Morgan, Family Life Coordinator for the city school system, teaching a course called "Consider the Children."

At this time visual education in the Church School was a teaching innovation and was being stressed by the Assembly's Board of Christian Education. A course in visual education materials and their use was offered at Montreat in the summer of 1946, a course that Miss Blackmun attended. As a result the First Church purchased a Beseler projector, which was used in all departments of the Church School and youth meetings and in the Vacation Bible School, which closed with a "picture show" created by the children and projected on the screen. Later a Bell and Howell movie machine was purchased for use at the church. Another innovation in 1946 was a junior church hour held at 11 o'clock. During this hour the children, under the supervision of Miss Blackmun, participated in a variety of activities that included Bible work in the form of games and puzzles, in singing, in religious stories, and in illustrated talks and sermonettes. On April 1, 1946, the Youth League of Asheville Presbytery held its rally at First Church and in October a Leadership Training School for all churches in the area was conducted at the church. In January, 1947, a School of Missions was held with more than 100 in attendance.

Following the resignation of Miss Blackmun, Mrs. F. A. Plummer served as director on a part time basis until Miss Jessie Harper Newbold arrived August 1, 1947, to take up the duties of director of Religious Education. That year the Presbyterian Program of Progress, Church-wide in its scope, began and its aims and goals were stressed at the Rally Day of the Church School with a special program. Its objectives were woven into the work of the Church School and the meetings of the young people. In December, 1947, the Young Adult Fellowship earlier formed and the OTO group, also young people, joined to form a new Bible class meeting on Sunday mornings. It was taught by Donald Stevenson. There were thus five adult classes meeting at the Church School hour. In September,

1947, Walter Abernethy, who had been chairman of the Religious Education Committee, was appointed by the Session as superintendent of the Church School. In May of 1950 Miss Newbold resigned and on June 2 her marriage to James M. Kennedy was solemnized, with Dr. C. Grier Davis and the Reverend Mr. J. M. Newbold, Jr. officiating. Since the sanctuary was at that time being renovated, the ceremony took place in the chapel of Central Methodist Church.

On November 1, 1950, Miss Jeannie Ogilvie took up her work as director of Christian Education at the First Church. A native of North Wilkesboro, North Carolina, she was a graduate of Flora Macdonald College at Red Springs, North Carolina, and of the Presbyterian School of Christian Education at Richmond, Virginia. For several years she had served as director of Christian Education at the Lookout Mountain Presbyterian Church, Lookout Mountain, Tennessee. With her experience and dedication and with the administrative help given by Mr. Abernethy as superintendent of the Church School, her years at First Church were fruitful ones.

A change in the administrative organization of the Church School was worked out and approved by the Session. Under it, the former Religious Education Committee, made up of Church School officers and adult advisors, was made the Church School Council and a new Religious Education Committee was formed with its members appointed by the Session's Committee on Religious Education. This new committee was to be directly responsible to the Session and was to determine the policies of the educational work of the church. The Church School Council was to implement those policies after the Session's approval. Those making up that new committee were: J. W. Byers, chairman, Mrs. J. C. George, Mrs. J. E. Wilson, Mrs. Brainard Rorison, Mrs. G. G. Page, Mrs. J. H. Priedeman, and Mrs. Don Printz. The minister and the director and the superintendent were to be ex officio members. This organization is still in effect (1969).

The crowded situation in the children's division of the Church School was solved by having two sessions for the nursery, kindergarten, and primary children, one at 9:45 and one at 11 o'clock, with different teachers for each hour. A new Bible study class for young people of college age was organized and called the Westminster Class. It was taught by T. R. Everett. On December 30, 1951, the evening worship hour was given over to college students home for the Christmas vacation. With Robert Collins presiding, young men and women in colleges and seminaries told of their work and plans and of their opportunities of witnessing for Christ. A new Senior Fellowship Council was formed to map out programs and to implement them and to arrange for social affairs. In 1952 the Young

Married Couples' Bible Class became the Eighty Below Class with Mrs. F. A. Plummer as the teacher. Church School teachers attended one of three Vacation Bible School Institutes given throughout the Asheville Presbytery in 1952, and that summer the Vacation School at First Church was the largest in its history, with 171 children attending and with many women and young people serving on the faculty. Each summer Pioneers and Seniors attended church camps. As one of their projects in 1952, the young people joined with those of the Central Methodist Church for a "nosebag supper." Then with duffle bags they went out in teams, collecting clothing for Overseas Relief. During the evening they filled 20 duffle bags and collected enough money to send them overseas.

During these years honors came to the Church School. As earlier related, a clinic was conducted in 1953 for the primary department. It was conducted by leaders in the Synod and was followed by an inspection by Dr. I. M. Ellis, director of Religious Education for the Synod of Appalachia. The result was that the primary department at First Church became an accredited department and a training center for teachers of primary departments in other churches. Its superintendent, Miss Nanine Iddings, who served in that capacity for nine years, was put on the approved list for teaching in Leadership Schools. In addition to helping in these Schools throughout the Synod, Miss Iddings in 1953 taught in the primary department of the Laboratory School held at Montreat for teachers throughout the Presbyterian Church.

It was with deep regret that the Session accepted the resignation on August 15, 1953, of Miss Ogilvie, who left Asheville to take up work as the director of Religious Education at the First Presbyterian Church in Durham, North Carolina. In going, she left a church she had served well and she left a host of friends she had made. In September, 1954, the Reverend Mr. Thomas Sproule came to the First Church as associate pastor, with the Church School and youth activities as his special field of work. After meeting in crowded classrooms for some years, the Church School moved into its renovated and enlarged building in June, 1955, and celebrated with an Open House. In the following year Mr. Abernethy resigned his position as superintendent of the School. In recognition of his efficient and untiring efforts, he was honored at the Fellowship supper on October 17 and given the title of Superintendent Emeritus. Arthur Eve was then asked by the Session to assume the position of superintendent. He agreed and devoted his time and his talent for administration to making the Church School an efficient and spiritual part of the church.

The Church School teachers and officers continued to be aided in their work through evaluation clinics conducted almost annually by Dr. Ellis and his corps of leaders. Following such a clinic in 1954, as related in an

earlier chapter, the adult department of the Church School was accredited by the Board of Christian Education at Richmond and Mrs. F. A. Plummer was certified as a teachers' consultant in adult work. Locally conducted Leadership Training courses were annually held. The one in 1957 offered an eight week course, while from September 8-17 of that year an area Leadership School was held at the First Church. The following year a School of Religion for all adults was conducted for eight weeks in February and March. During it, forms were sent to church members for indicating the areas of church work in which they were especially interested and in which they would be willing to serve. Some 400 of these forms were filled out and returned, and from the information given, the Church School and youth department recruited needed workers. In 1959 the Leadership course was held over a 13 week period. In 1956 The Children's Council of the Asheville Presbytery met at First Church.

During these years various departments of the Church School held Parents Nights and in September, 1954, the Senior young people sponsored a "College Roundup" for all who would be leaving for college. Following the "Chow," an appropriate program was given and that was followed by a meaningful communion service held in the sanctuary. In 1958, in keeping with the times, the Senior High School Fellowship had a "Sadie Hawkins" party. Each summer the different youth groups attended church camps and a goodly number of young people aided in the annual two-week Vacation Bible School. Under the direction of Mr. Sproule and Mrs. Ned Gibson, who had been employed as director of activities for the summer of 1959, the young people enjoyed a variety of recreational projects. A softball league had been formed among the churches several years earlier and in 1957, with Robert Webb as manager of the First Church team, the team had 10 wins and one loss. A ping pong tournament was also a part of the program.

By 1958 the building given to the church by Dr. and Mrs. G. S. Tennent had been renovated and made into a Recreation Center. It is interesting to note that a gift given by his family as a memorial to young Richard Ryan, a former Scout who had made the supreme sacrifice in World War II, was used in this renovation project. The Center was opened on July 8, 1958, and soon became the scene of a tumbling class taught by Mr. Sproule, who had an enviable record as a college athlete and who was a member of the Fellowship of Christian Athletes. A bowling league was also organized, and handcraft classes were taught by Mrs. George Sheldrick, while Mrs. Gibson directed a day camp for juniors. On July 10, 1960, the Asheville young people's clubs sponsored an Open House at the Center, honoring Lee Edwards students.

In 1960 Mrs. Harry McDonnold was employed as director of Chris-

tian Education on a temporary basis, and in September the Session elected General John C. Arrowsmith as superintendent of the Church School. He was to assume that position on January 1, 1961, the date Mr. Eve's resignation became effective. From September through December, 1960, in order to become thoroughly familiar with the School and its program, General Arrowsmith served as associate superintendent, working with Mr. Eve. At his suggestion Dr. Ellis in November, 1960, held a two-day clinic at the Asheville church to evaluate the School, its work, and its needs. One of the changes afterwards made, with the approval of the Session, was extending the Church School time from 45 minutes to one hour. Under the leadership of General Arrowsmith the adult program then became the subject of an intensive study that resulted in what was called "Adventures in Covenant Living," designed to relate to the Covenant Life series of study. In May, 1962, General Arrowsmith resigned as superintendent and that position was assumed by Walter Boggs, while General Arrowsmith the following year was appointed chairman of the Christian Education Committee. Under his chairmanship, the Committee drew up a detailed summary of the objectives and aims of the Church School and worked out a system of operation for the church's entire educational program to be implemented through a triad of councils: the Church School Council, the Family Life and Nurture Council, and the Work Council. Each Council was responsible to and had a representative on the Christian Education Committee, which in turn took all policy making activities to the Session for approval.

The year 1960 brought changes to the First Church. Dr. C. Grier Davis became the president of the Mountain Retreat Association and Montreat College, and in the summer of that year Mr. Sproule preached his farewell sermon to the congregation. In September the Reverend Mr. A. Allen Gardner, Jr., was installed as minister at First Church and on June 15, 1962, the Reverend Mr. Leroy Secrest came as associate minister. In April, 1961, Miss Jessie Hodges assumed the duties of director of Christian Education. She was a graduate of the Presbyterian School of Christian Education at Richmond and had for several years been director of Christian Education at the Second Presbyterian Church in Charleston, South Carolina. She served First Church until the spring of 1965, when she resigned. On June 17, 1965, in a beautiful ceremony in the sanctuary, she was married to the Reverend Mr. William Kryder, at that time minister of Eastminster Church in Birmingham, Alabama. In October of that year Mrs. Paul Warren, a graduate of the University of Georgia and of the Presbyterian School of Christian Education and the wife of a minister, accepted the position of director on a part time basis. With the work, however, requiring an ever increasing amount of time, she became a full

time worker on the church staff on October 1, 1968.

In the decade of the 1960's changes came rapidly to the general social order, greatly affecting the lives and attitudes of people, especially those of young people. Changes were thus necessary in both the teaching methods and materials used in Presbyterian Church Schools. Both Miss Hodges and Mrs. Warren were alert to the changes and through their leadership, up-to-date equipment was purchased for the younger children in the Church School. With the Church-wide emphasis placed upon visual and audio aids in teaching, Miss Hodges developed a stripfilm and slide library of some 100 basic films ranging in interest from pre-school to adult classes and covering a wide variety of subject matter. Mrs. Warren, after becoming familiar with this library, purchased additional filmstrips, all in color, and listed them in age groups and related them to the literature in use. Some of these films, now more than 200, are in use every Sunday and are available for use in churches throughout the Asheville Presbytery and for the Child Care Center at First Church.

These were years of trying new procedures. One was the presentation of Bibles to children promoted from the primary department to the junior department of the Church School. In November, 1961, the teachers in the primary department spent a Sunday in Knoxville, Tennessee, observing the work being done there in the primary departments of the Presbyterian churches. On January 26, 1964, the Pioneers from Kingsport, Tennessee, visited the Asheville Pioneers. Other innovations came in connection with the Vacation Bible School. From July 7 to 12, 1963, a Laboratory School for Church School teachers was held at the church with outstanding teachers accredited by the Board of Christian Education conducting the work for the various elementary groups. Children of the First Church made up the classes, and this School took the place of the annual Vacation Bible School. The following year the Vacation Bible School was a Family School with two meetings a week. After a supper served in the Fellowship Hall, study groups were offered for the parents and classes for the children. This plan, under the supervision of Mrs. Warren, was used again in 1966, with Mrs. Williard Sessler and Mrs. Robert Beard conducting it. The average attendance for that year was 130, with 60 children in the classes. The emphasis that year was on "Family Life and the Church." In 1967 a Day Camp school was held for pre-school and children through the sixth grade. Sally Campbell Camp furnished an ideal place for this camp and for the year's theme: "Discovering God Through Nature and the World About Us." Due to the construction of the Christian Education Building in the summer of 1968, no Vacation Bible School was offered, and in 1969 a conventional type school was held for a week in the elementary division of the new building. The emphasis was "Who Am I?"

The adult department of the Church School, following the setting up of "Adventures in Covenant Living," with its variety of subject matter, increased in membership. By 1963 the Church School attendance had increased 30 per cent, most of the increase being in the adult department. One of the most popular of the classes offered was "From Dan to Beersheba," a three month study of the Old Testament in the light of modern archaeological discoveries. Offered by request several times, the class was taught by Miss Ora Blackmun, who for some years had done research work in biblical archaeology and who wrote the syllabus used in the course. Miss Blackmun offered the course at the 1966 Synodical Training School held in Bristol, Tennessee. In the second year of the Covenant Life series Miss Jessie Hodges taught *The Mighty Acts of God* at a Thursday morning class she organized primarily for teachers who worked in the Church School Sunday mornings. This Thursday class has met a need on the part of church members and, under a succession of teachers, has continued as one of the largest of the adult classes of the Church School, reaching at times an enrollment of from 65 to 70. Almost from the beginning it has been ecumenical in character with members from several city churches. Because of this it offers courses in Bible study and many of the First Church members attending it also attend a Covenant Life class on Sunday mornings.

The Covenant Life program, already in effect in the adult department, was put into operation in the other departments in 1964. This necessitated a reorganization of the Church School Council, which was approved by the Session. In the summer of 1963 Miss Sandra Brown served as youth director and in the following summer as part time visitor and assistant in the office of director of Christian Education. In 1968 under a policy set up by the Christian Education Committee, now the Committee on Strengthening the Church, and through the tireless efforts of Mrs. Warren, a plan of teacher rotation was put into effect, with teachers serving on a three-year basis. Another innovation under the direction of Mrs. Warren was the offering of an hour and a half experimental class for retarded children on Sunday mornings.

In addition to her duties as director of Christian Education, Mrs. Warren in 1969 conducted the primary, junior, and handbell choirs, assisted by Mrs. Kenneth Maultsby, pianist, and after November, 1968, she edited a monthly newsletter that went to all church members. During the building program of 1967-68, she worked with General John C. Arrowsmith, chairman of the Building Committee, in planning and equipping the Educational Building. Upon its completion, she made a detailed inventory of its equipment and supplies and a suggested list of additional furnishings when needed. During these years she also worked with the

Day Care Center Committee as it visited other centers and made plans for the operation of the one offered at the First Church. Outside the local church, she has served on the Council of Leadership and Planning of the Asheville Presbytery, a council responsible for offering learning opportunities, previews, workshops, laboratory schools, and consultant services to churches within the presbytery.

From time to time the Church School officers and teachers have been honored by recognition given them and appreciation expressed by the Session and the church. On October, 1963, this acknowledgment of services rendered was sent to the workers and signed by Mr. Gardner and Mr. Secrest, ministers; Clyde Blair, clerk of the Session; and General John C. Arrowsmith, chairman of the Christian Education Committee: "Since the role of the teacher and the role of those who administer the teaching program is so highly significant in communicating the data of the faith, "Adventures in Covenant Living" recognizes them as instruments of God in the nurture of His people.

"As a designated leader you respond first to God's call to serve Him and then you respond to our church to utilize your special gifts in its work of communicating the faith to its people.

"The Session, recognizing God's call to you, takes this opportunity to extend and confirm it, and to congratulate you for taking such a significant role in our church."

On June 21, 1962, an appreciation dinner was held at the church for all members of the Church School staff and on August 30 of that year the staff, together with their wives and husbands, spent an evening of fellowship at the renovated Sally Campbell Camp. On May 19, 1966, the church honored the staff of the Church School with a dinner served in the Fellowship Hall. An enjoyable dinner and social hour was held on May 31, 1962, and another on December 5 of that year for members of the "Dan to Beersheba" class. For each, the tables were decorated with "artifacts" created by class members. During this decade, as in previous years, honors came to some of the young people of the church as they were elected to positions on the Youth Council of the Asheville Presbytery and on the Synod's Youth Council. Young people also served on some of the Session's committees, including the Christian Education Committee, now known as the Committee for Strengthening the Church.

The Session of First Church, one of whose members was annually appointed as superintendent of the Sabbath School, early felt the value of a Sabbath School library as an aid to pupils, teachers, and church members. Books were purchased, reviewed by Session members, whose approval was required, and placed in the classrooms. The teachers issued the books to

pupils and kept the records. That placed an extra burden upon the volunteer teachers and in view of the irregular attendance of both pupils and teachers during the years following the Civil War, the records were poorly kept while books wore out or were not returned. Thus when the Sabbath School was reorganized in 1870 (See Chapter VIII) T. C. H. Dukes was appointed librarian, the first to hold that position. He catalogued the books on hand and some 60 newly purchased ones and kept the records. By the following year the library had 208 volumes. As the School grew, however, and new classes had to be organized, whatever room was used for the library was taken over by some class and again the burden of issuing books and keeping records was placed upon the teachers, with the result that the number of library books steadily dwindled.

When the new Sabbath quarters were occupied in 1902, one room became the library and for a few years the Sabbath School could again boast of having a library. Yet in this new century when the Sabbath School was rapidly growing, the library, as had earlier happened, was needed for a classroom. Once more the result was the disappearance of the library, although for many years each department had a few books that the teachers could use in classes or lend to interested pupils. But not much effort was made to replace worn out or lost books. Two of the directors of Religious Education were deeply concerned at this lack of books and a library. They were joined in this concern by some of those on the teaching staff. Miss Blackmun, in order to get a library started, arranged for a "Book Shower" at the Christmas activities in 1946 and she classified and recorded the many volumes that were given and purchased a few with gifts of money. Still with no room available as a library, the books had to be lent to pupils through the departments with the teachers keeping the records. It was the old method and was doomed to failure. Miss Ogilvie, coming to the First Church in 1950, aroused interest on the part of the Church School staff for a library, but there was no room set apart for books and with a building program in progress, there was no money for books.

After the completion of the renovation program of 1950-55, which provided enlarged Church School quarters, the need of a library was again stressed. Even then, no suitable room had been arranged for, but the Reverend Mr. Thomas Sproule, who had come to the First Church as associate minister with the young people as one of his special responsibilities, suggested using as a library a wide hallway on the first floor. It was dark and was a passageway from outside the building to the kitchen and the classrooms beyond. Yet it had space for a few bookcases, a desk, and a couple of tables.

Financially the way had been paved for a library when Mrs. Arthur Pelzer, a summer visitor who spent her vacations at Arden, presented a

gift and later added to it until the amount totaled about \$2,000, all designated to be used for a library and books. These gifts of money had been put into a bank and were drawing interest. In 1956 a Library Committee was formed with Miss Nanine Iddings as chairman; Loyd Leonard as Session representative; Arthur Eve as Church School superintendent; Mrs. Katherine Kress and Mrs. F. A. Plummer who helped select the books; Miss Myra Champion, librarian of the North Carolina Collection of Pack Library, who taught the group how to catalogue the books and who furnished needed and helpful material; Miss Margaret Siegler, also of Pack Library, who did the lettering; and Mrs. Agnes Berry, who handled the publicity.

Miss Nanine Iddings, who accepted the position of librarian and who served for 10 years, noted that the library really began with one book and \$100. The church furnished the needed two tables and chairs and the desk, while the glassed bookcases were purchased from the Pelzer funds. The library was placed under the direction of the Church School Council with the librarian as a member, and a portion of the funds budgeted yearly for the Church School by the Board of Deacons became available for the purchase of books. The library opened on June 30, 1957. Under the able direction and management of the Library Committee and of Miss Iddings, the library purchased standard commentaries and books for every age level. A committee of library helpers was selected to serve at the desk on rotating Sundays. The first committee was made up of Mrs. Katherine Kress, Miss Marie Fischer, Miss Cora Bryson, Mrs. John Lovett, and Miss Helen Taylor.

When plans for yet another building program were drawn up in the 1960's, they included an arrangement to convert the Church School auditorium into a library. Since the Church School had not for years assembled as a body, this auditorium had been used for meetings of groups and as a classroom for large classes. Situated on the sanctuary level with entrance from two halls, it was ideal for library purposes. With a gold colored carpet, tinted walls, added tables and chairs and a new librarian's desk, all furnished by the church, and added glassed bookcases bought through the Pelzer fund, and with an attractive display rack, today's library is an inviting place that is used by church people of all ages. At present more than 1,700 volumes are at the disposal of the members of First Church. Of these about 450 are books for children.

Following the resignation of Miss Iddings in 1967, Mrs. Cecil Ballard was elected librarian, effectively serving for a year. Her resignation came when her husband was transferred in his business to Greenville, South Carolina. The Session then elected Mrs. Robert Branberg as librarian. Under her direction the library was moved to its present quarters and an

Open House was held following the morning service on August 25, 1968. Today the Church School library is used daily and has become a vital part of the educational mission of the Church School. Its treasures of books have also offered adult church members aids in Bible study and information concerning the history of the church and its role in the present changing world patterns. It offers the opportunity of deepening Christian living through the written guidance of religious leaders. It offers inspiration and courage in facing the problems of life through help derived from the experience of others. It is an avenue of proclaiming the work of Christ in the world and of making clear his mission for his followers. It is of special help to the teachers on the School staff.

During the 125 years of the Church School's existence, hundreds of men and women have served as teachers, leading children, youth, and adults into an ever deepening knowledge of the Bible and of the precepts of Christian living. Many of these teachers for years devoted their time and their talents to this work. Some, like Mrs. Ralph Lee, taught for 50 years; others, like Mrs. E. E. McDowell, James Howell, and Mrs. F. A. Plummer, for 40 years; still others, like George Wright and Mrs. J. R. Johnson for 35 years; still others, like Miss Mary Leeper, Mrs. Mary Beam, Mrs. Lucille Chinnock, and Miss Ruth Watts, for periods of time varying from 15 to 20 years. These are, after all, only a few of the church members who over the years have made up a devoted and long term teaching staff. All of these men and women have had the satisfaction of seeing many in their classes making profession of faith and taking their vows as members of the church. These teachers also have had the reward of seeing members in their classes become witnesses for Christ in their chosen fields and that reward has been intensified when now and then a former pupil became an ordained minister or went into full time church work.

So the School at First Church in all phases of its work has truly been good ground upon which the sown seeds have brought forth abundant harvest.

Scout Troop 8

*"Buy the truth, and sell it not: also
wisdom and instruction and
understanding."*
PROVERBS 23:23

A SIGNIFICANT ORGANIZATION for the boys of the First Presbyterian Church and for the church itself came into being when Troop 8 of the Boy Scouts was formed. As the result of a "Good Turn" performed by an unidentified English Boy Scout, the Boy Scouts of America had its origin on Tuesday, February 8, 1910, in Washington, D. C. On an autumn day in 1909 London was suffering one of its "pea soup" fogs, and William D. Boyce of Chicago, Illinois, stood under a street light in an attempt to locate his whereabouts and the direction of the business office for which he was searching. Suddenly out of the dim fog emerged the figure of a boy, who offered to pilot the American business man to the desired office. Intrigued with this act of kindness, Mr. Boyce learned through questioning that the boy was a Scout. After the completion of his errand, he was conducted by his young escort to the Scout Headquarters and there learned something of the history of the Scouting movement and its aims and organization.

Scouting had been officially organized two years earlier by General Robert Stephenson Smyth Baden-Powell. The General, after bringing to a successful conclusion a difficult military campaign in South Africa, returned to England to find himself a hero in his native country. Moreover, to his utter amazement, he found that a book entitled *Aids to Scouting*, which he had written for his soldiers, was being widely read by boys and youth in England. Challenged by this interest on the part of young men, he developed the idea of Scouting, writing a handbook called *Scouting for Boys* and in the summer of 1907, as an experiment, he conducted the first Scout camp. In 1910 Baden-Powell gave up his military career to devote

his full time to the rapidly expanding Scout movement. In 1920 the first World Jamboree was held in England, with Baden-Powell acclaimed by those attending as "Chief Scout of the World."

Back in America, Mr. Boyce, together with a group of men interested in the welfare and training of boys, formed the Boy Scouts of America, and on June 21, 1910, an assembly of men representing 34 national groups completed the details of the organization and arranged for its promotion by opening a temporary office in New York City. Scouting had an appeal for boys of all classes of society, and the movement spread rapidly, with troops being formed from coast to coast. Today the Headquarters are in New Brunswick, New Jersey, with Irving J. Feist as president and Alden G. Barber as chief Scout executive, while prominent men throughout the nation serve on the National Board and committees. In the International Boy Scout Center at Gilwell Park, England, the home of Baden-Powell, a statue of an American buffalo pays tribute to the unknown English Scout. This statue, given by American Scouts, is a large representation of the Silver Buffalo Award presented to those American Scouters, who, through their lives and Scouting leadership, earn it. The inscription on the base of the statue reads: "To the Unknown Scout Whose Faithfulness in the Performance of the Daily Good Turn Brought the Scout Movement to the United States of America." In recognition of his service to boys around the world, the founder of Scouting, on the occasion of the 21st birthday of its organization, was created Lord Baden-Powell of Gilwell by King George V of England.

The organization of the Boy Scouts of America is simple but effective. It begins with the individual boy. When he joins the Scouts by taking the Tenderfoot oath, the Boy Scout oath, and accepting the Scout laws, he becomes a member of a patrol unit. Patrols, varying in number according to the Scout membership, make up the troop, which receives a number by which it continues to be known. Troops in a given area make up Districts that meet on occasion for camporees. Districts make up Area Councils, and these belong to Regions, of which there are twelve in the United States. Above the Regions is the national organization of the Boy Scouts of America. Through this arrangement every Scout is a member of every level of Scouting, a brother to the 4,689,019 boys on the total 1968 membership roll. Troop 8, with six patrols, is one of the troops making up the Sequoyah District and one of the troops, scattered over 14 counties of Western North Carolina, making up the Daniel Boone Council, and a member of Region 6, and of the National Boy Scouts of America. In 1968 the Daniel Boone Council had a membership of 6,442 boys. Its president is Dan C. Gibson, and its Scout executive is Jordan L. Maynard. Each troop is sponsored by some recognized organization, often a church

or a civic group. Each troop has a Scoutmaster and may have assistant Scoutmasters as well as junior leaders who are Scouts, often Eagle Scouts. The sponsoring group has a Scout committee and a representative to the District. Upon joining a troop, a boy takes the Scout oath:

“On my honor I will do my best
To do my duty to God and my country
and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong,
mentally awake, and morally straight.”¹

The Scout Law is a statement of fact, asserting that the Scout is trustworthy, loyal, helpful, friendly, courteous, obedient, cheerful, thrifty, brave, clean, reverent. The programs for all classes of Scouts offer training in these areas, and the Scout motto is “Be Prepared,” while the slogan is “Do a Good Turn Daily.”

The exact date of the organization of Troop 8 cannot be pinpointed. However, a letter dated November 29, 1932, from Donald Monroe, director of registration for the Boy Scouts of America, stated that Troop 8 was in its 12th year. A congratulatory note in the Church Bulletin for March 4, 1945, gives December, 1919, as the month it was formed. If it was late in the month, its registration would then have come early in 1920. Scouting was brought to Asheville and hence to Western North Carolina, in 1919 through the efforts of A. W. Allen, who became the first Scout executive of the Daniel Boone Council. The first troop formed in the city was under the sponsorship of the Congregational Church. Troop 8 was one of the first formed and was sponsored by the First Presbyterian Church with E. Wallace Smith as its Scoutmaster. For a few years Troop 8 had a struggle for existence and seems to have been almost dormant for at least one year. In the autumn of 1923, when it had only 5 members, it was reorganized and by March of the following year had a membership of 21. Its full quota at that time was 32. Since 1924 it has been one of the strongest troops in the Daniel Boone Council. It has been fortunate in having interested and able men serve as Scoutmasters, several of whom held that position for a period of years. Of these, L. B. Ordway was Scoutmaster for 11 years; Floyd V. Miller, for six years; and Dr. John W. Led-Better, who became Scoutmaster in 1962, has continued to the present time (1969). Each year the charter for the Troop is presented to it by one of the ministers at the eleven o'clock service on the Sunday nearest the Scout anniversary in February. Usually the Troop attends this service in a body.

The records of Troop 8 covering the 1920's and 1930's are sketchy, but from the meager files and from interviews with a few former Scout-

masters several interesting facts emerge. By the mid 1920's Troop 8 was a thriving and active one with an average attendance of 28 by 1929. On an evening in 1928 and repeated the following year, the boys in Troop 8 had the privilege of spending an evening in the home of Mr. and Mrs. Burnham S. Colburn, where they viewed the Indian artifacts in their large collection and heard Mr. Colburn explain the use of each and the story of how he acquired it. In March, 1931, there were 12 more applications for membership then could be admitted under the quota of 32. The result was the formation of a new troop, with two of Troop 8 Scouts joining it to serve as patrol leaders and another joining to serve as assistant Scoutmaster. During the decade of the 1930's, because of the unusually large number of Eagle Scouts in it, Troop 8 was dubbed The Eagle's Nest, and a little paper its members edited was called *The Eagle's Nest*. By 1939 it was turning out two papers, each with three editors. The papers carried the titles of *The Three Monkeys* and *The Three Whats*. In that year the two papers merged "through a careful and secret transaction" and became the *Six Whats*, dedicated to "What? So What? Whatever? Whattheheck? What For? What's That?" A box with paper and pencil attached and a slit in the top afforded members a chance to contribute items to this news-sheet. Honor badges were designed, having a red "T" and a green "8" on a background of white felt. These were awarded to Scouts having perfect attendance for a month, for wearing the Scout uniform to meetings during that time, and for having dues paid in full. The badges had to be relinquished when the wearer failed to meet the required standards. For some time the Troop had a "Troopers' Orchestra," with Ivan Miller, Lowell Miller, Harold Goldberg, Charles Franklin, and George Alley as the musicians.

By the 1930's Scouts in Troop 8 were giving evidence of their Scout training and were putting into action their Scout motto, "Be Prepared." Mr. A. W. Allen, Scout executive of the Daniel Boone Council, sent to the Troop a letter from Fred C. Corn, delivery manager of the Western Union Telegraph Company. It was dated July 6, 1934, and reads: "This is to certify that Herbert C. Erkenwick has been employed as a Western Union messenger at the Asheville office since April 30, 1934. During this period and under my supervision I have found him to be an unusually desirable messenger. He has been ever courteous and has carried out the company's instructions in a most commendable manner. His services have been very satisfactory and his conduct worthy of the commendation of this company and of the Boy Scouts of America. I do not hesitate to recommend him for any honor that the Boy Scouts of America may see fit to bestow upon him."

In 1938 Albert Schaffle, who had been a Scout in Troop 8 since 1931

and who advanced to the rank of Eagle Scout in 1934, served as water-front director for the Daniel Boone Council, and in a letter to Troop 8 Mr. Allen rated his work on the Council staff as perfect. At the time Albert Schaffle was also assistant Scoutmaster, working with Floyd Miller. In September of 1939 Mr. Allen commended to Troop 8 Lewis Beam and Lowell Miller, both Eagle Scouts, for their outstanding work as life savers at the 1937 Boy Scout camp. "I consider both these young men," wrote Mr. Allen, "to be of outstanding character, entirely trustworthy, and with unusual ability."² In the summer of 1939 Rex Gasperson of Troop 8 was recommended by Floyd New, assistant Scout executive of the Daniel Boone Council, for an honor medal from the National Court of Honor of the Boy Scouts of America for saving a boy from drowning in a pond on July 16, 1939. Young Gasperson was considered a poor swimmer and had been kept in the beginners' class at the summer Scout camp. Yet when standing on the bank of the pond he saw one of his companions panic in the water and pull another boy under the water with him, Rex took off his shoes and plunged into the pond. Swimming into the deep water, he managed to get Jesse Smith, 13, towed to shore, where he applied resuscitation methods learned in his Scout training, while eleven year old Kenneth Smith was sent to the nearest farmhouse for help. Through the efforts of Rex, Jesse was saved, but the other boy, Allen Randall, drowned before the fire and sheriff's departments could reach the pond.

At some undesignated date Troop 8 planned a Parents' Night and appealed to C. R. Sumner, a *Citizen-Times* reporter and at that time an assistant Scoutmaster, for program suggestions. The response was practically a handbook on programs for such occasions and may have been used by the Troop for some years. At any rate it was preserved and is now in the files of Troop 8. The treatise begins with this arresting sentence: "As in the famous recipe for rabbit stew, the first thing to do, if you want to stage a successful Parents' Night program, is to catch your parents." Then follow five rules for preparing for the event and 10 detailed suggestions for programs. Over the years many of these suggested programs were doubtless used, making the annual Parents' Nights times to be remembered by all who attended.

During World War II some of the former Scouts old enough for military duty enlisted in the Reserve, hoping to get into the Army Air Corps. Several wrote to Mr. Allen for recommendations based upon their Scouting activities and their characters. Among these was Albert Schaffle, who received his wings on his Scout record as sent by Mr. Allen. On February 1, 1943, Mr. Allen wrote to the National Headquarters of the Boy Scouts of America, sending a copy of the letter to Troop 8. It stated:

"According to a newspaper dispatch today, First Lieutenant William H. Ivey, Army Air Corps, on duty in the Southwest Pacific, has been awarded the Distinguished Flying Cross. Mr. Ivey was a former member of Troop 8 and was a Star Scout." That month a patrol of air Scouts was organized and Mr. Allen declared that "The boys are crazy about it."³

An article in the Church Bulletin for February 11, 1945, stated that about 25 per cent of the men in the armed forces and 50 per cent of the commissioned officers had been Scouts. At that time the Boy Scouts of America had 1,379,945 members. The Daniel Boone Council had 50 troops, and about 1,000 former Scouts from Western North Carolina, making up the Council area, were serving in the armed forces of their country. Among them were about 100 who had been members of Troop 8, four of whom had lost their lives in the conflict. The Troop in 1945 had 31 Eagle Scouts, and the Church Bulletin for Sunday, February 29, 1948, carried this article concerning Troop 8: "The Charter for Troop 8, Boy Scouts of America, will be presented at the morning service. The troop is sponsored by this church. It has been in active operation for twenty-six consecutive years and is one of the oldest Troops in Asheville. It has an outstanding reputation among the troops of Western North Carolina. Many of the present leaders of this church have been members. The Scoutmaster at the present time is Mr. Hart Snyder and the Assistant Scoutmaster is Mr. Rufus Long." Shortly after this Mr. Long succeeded Mr. Snyder as Scoutmaster and when later he left the city, the Church Bulletin for June 19, 1949, paid him a tribute "in gratitude for the splendid service which he has rendered this church as a teacher in the Church School and as a Scoutmaster of Troop 8. Mr. Long rebuilt our Scout Troop and made it one of the best troops of young boys in the Daniel Boone Council."

Following the war years when men were returning from military duty and people were changing their residences and often their occupations, Troop 8 had a succession of Scoutmasters. Some of them assumed the position temporarily while others resigned because they were transferred by the companies for which they worked to other cities or states. Thus the Church Bulletin for December 10, 1950, made an appeal for Scout leaders. Yet in 1951, when Charles Spears was Scoutmaster and W. D. McLean, Jr., was assistant Scoutmaster, the Session appointed a committee to organize a new troop in North Asheville. With the help of Troop 8 and its Scoutmasters, Troop 24 was formed and was sponsored by the Kiwanis Club of the city. It held its meeting in the Country Day School building on the site of the present Grace Covenant Presbyterian Church property. In 1952 at the Rhododendron District camporee, the Rattlesnake and Panther patrols of Troop 8 received a classification of

"A" and the Panther patrol of Troop 24 received a "B" classification, an achievement for a new troop. In 1955 Scouting in America celebrated its 45th birthday. At that time it had a membership of 3,660,00 boys and adult leaders.

For many years Troop 8 used the Church House as a meeting place. When that building was demolished, the boys made use of a basement room in the church. Later its quarters were in the Recreation Center in the building given to the church by Dr. and Mrs. G. S. Tennent. When that building was remodeled and furnished, Troop 8 held an Open House in it for their parents and friends on February 10, 1958. Plans for the building program of the 1960's included the razing of the Recreation Center, which by that time was needing expensive structural repairs. But the needs of the Scouts were not overlooked in this ambitious building program, and a spacious Scout room was arranged for on the first floor under the Robert F. Campbell Memorial Chapel. The new quarters, ready for use in the summer of 1968, provided patrol rooms and ample storage space in addition to the large meeting room. By all standards, these new quarters were the finest and the best adapted to the Scout program of any that Troop 8 had ever had. Even so, under the able leadership of Dr. John W. LedBetter, they have proved none too big since the Troop in 1969 had six patrols and a total membership of 53 boys. The Troop in 1970 will celebrate the 50th anniversary of its organization.

During the 50 years of its existence, Troop 8 has often held an Open House, honoring parents and friends and has held many Honor Courts at which new members have been received in a simple but meaningful ceremony and merit badges and awards have been presented in recognition of the satisfactory completion of assigned Scouting activities. Perhaps the one held in the Fellowship Hall in November, 1969, was somewhat typical of all. At this one 14 Tenderfoot Scouts were inducted into membership, Second Class awards were presented to five, First Class awards to three, the Star award to one, and the Gold Eagle Palm to one, while 44 merit badges were presented. This Honor Court was attended by 50 members of the Troop and by 100 parents. At some of these Courts of Honor the coveted Eagle award has been presented to one or more boys. A few members received Eagle Awards at Courts of Honor held at the Daniel Boone Camps. On October 21, 1966, the First Church was host to the Sequoyah Court of Honor, with Troop 8 and their parents attending. In 1943 the Troop had a total of 28 Eagle Scouts and on February 11, 1945, according to an article in the Church Bulletin of that date, it had a total of 31 Eagle Scouts. At present (1969) the number of Eagle Scouts has risen to 39, giving Troop 8, which is one of the oldest continuous troops and one of the largest in the Daniel Boone Council, the distinctive of

having an unusually large number of Eagle Scouts. At least two Scouts of this Troop have received the Gold Quill award for their literary efforts. Mark Sumner won his when a one-act play he had written for a state-wide contest was presented by the Asheville Dramatic Club at Chapel Hill and was awarded first place. The play, entitled "The Silver Arrow," had its setting in the mountains of Western North Carolina. On November 24, 1941, Harold Goldberg received his Gold Quill award. Unfortunately, the Scout records do not give the literary form or the title of the writing that won this high honor for him and for Troop 8.

When a boy becomes a Scout and takes the Scout Oath, he confesses his belief in God by promising to do his duty toward his Creator. When a church assumes sponsorship of a Scout troop, it tacitly acknowledges that troop as a part of the church activities and as a part of its responsibility. The close relationship between the church as a religious institution and the Scout as a believer in God gave rise to the God and Country award. To attain this honor a Scout appears before a committee of the church or a minister at a worship hour and declares publicly his desire to participate in the God and Country program. Following his answers to the questions put to him, the congregation is asked to rise and pledge its prayers and support of the boy's work. Then for a period of 18 months the Scout works closely with his religious counselor, usually a minister, whose role is to bring the boy's life as a Scout into his faith and to encourage and challenge him in his projects as he plans, explores, carefully records in a report book, and then evaluates the missions he chose to undertake. At the conclusion of this phase of the Scout's work, which has been approved by his counselor, he appears before a church committee or ruling group and reports on his activities. Application for the award is then made by the counselor or committee. When the award arrives, it is presented to the Scout at a proper time in the worship service by the counselor or minister. First Church has had four Scouts receive this meaningful award. On July 11, 1963, Theodore Davidson Morrison, an Eagle Scout, appeared before the Session and gave a report on his activities in the God and Country program. On August 18 of that year Douglas Martin gave the Session a report of his work in the program. On Sunday, September 29, 1963, Mike Williams and Austin Drum gave their reports to the Session. All were presented the awards by the Reverend Mr. Leroy Secrest, their counselor, at morning worship services. Theodore Morrison was a member of First Church but a member of Troop 4 of the Boy Scouts. The other three boys were Eagle Scouts in Troop 8.

On Sunday, October 26, 1969, Mark Sessler, at the morning worship service, made his promise to undertake missions in the God and Country program and at present is working with Mr. Secrest as his counselor. In

July, 1969, Mark was one of 34 Boy Scouts and Explorers from Western North Carolina to attend the seventh National Jamboree held at Farragut State Park, Idaho. There this group was a part of the 35,000 boys that took part in the Jamboree, whose theme was "Building to Serve." During this get-together the Scouts of the Daniel Boone Council held a memorial campfire in honor of A. W. Allen, who brought Scouting to Western North Carolina and who was Scout executive of the Daniel Boone Council for many years and who had recently died. The service was in charge of Bennett Warren of Asheville.

The Scout movement eventually expanded to include younger boys called Cub Scouts, who are organized into Cub Packs, with each Pack made up of Dens. Like the Scout Troops, the Cub Packs are sponsored by some recognized group or church. The Packs are reorganized each year and in order for a young boy to become a member it is necessary for the parents to learn of the Cub program and purposes through a series of study sessions. Parents are then invited to the organizational meeting of the Pack. While men are the adult leaders in the Scout Troops and a man serves as Cubmaster, women serve as Den Mothers. The first mention of a Cub Pack at the First Church is in the records for 1958 when the Session at its meeting on January 10 voted to sponsor a Cub Scout organization. It would be Pack 8. On February 3, the parents met for the first in their series of studies. In 1958 there were four Cub Scout Dens and by the following year there were five. During these two years J. T. T. Hundley, Jr., was Cubmaster. In 1963 the Reverend Mr. Leroy Secrest was Cubmaster and at present (1969) that position is held by Dr. R. S. Turk. Each year the Cubs have had a Blue and Gold banquet in the Fellowship Hall, honoring their parents, and on February 10, 1966, a Scout dinner, with the parents as guests, was enjoyed by Troop 8 and Pack 8 and Explorer Post 8. An annual event for the Cubs has been the Pine Woods Derby, followed by a picnic supper. The Cub program is designed to be both entertaining and instructive and to prepare the Cubs to continue the Scouting activities as Boy Scouts. The Scout movement also expanded to include older boys who had been Scouts and who wished to continue in a program offering advanced activities and experiences. Thus the Explorer Posts were formed with challenging missions fitted to the age and the previous Scouting background of the members. For two years—1964-1966—the First Church sponsored Explorer Post 8.

Western North Carolina, with its mountains and streams, its wild life and its abundant and varied vegetation, offers an ideal setting for the outdoor training of Scouts. All-day hikes, over-night hikes, and weekend hikes are a vital part of the program of Troop 8, and scheduled hikes are taken regardless of the condition of the weather. Two local awards

reflect this hiking system. The Fizzle-Drizzle Award is presented to Scouts who have participated in hikes and the study they entail during times of rain, often bone-chilling for the hikers. Yet the Scouts tramp the mountains and sleep out-of-doors, and they cherish the award it brings them. Even more strenuous are the hikes taken in very cold weather, sometimes when the mountain tops and slopes are covered with snow and ice. Those enduring such a hike, provided the thermometer registers no more than 16 degrees, receive the Frozen Boot Award, an award to be remembered throughout a lifetime.

Yet even more strenuous than these winter hikes are the Back Packing hikes. These were taught to the Scouts by Dr. Charles H. Lindsley, and local awards for the boys enduring them were especially designed. The awards are neckerchiefs, presented to Scouts who have made five such hikes. A neckerchief with a different design indicates that the wearer has made 10 such hikes and a third one, with still another design, that the wearer has experienced 15 Back Packing hikes. Dr. Lindsley, who began working with Troop 8 in the 1950's, became Scoutmaster of the Troop in 1960, serving until 1962. As a nature lover and student, and as a tireless hiker, he has inspired boys to learn to live with nature in all its moods and to seek to understand its ways and to become familiar with its abundant storehouse of plants and animals. As an officer in the First Presbyterian Church, he has exemplified the ideals of both the Church and Scouting. In the program followed in Troop 8 he has continued to work closely with Dr. John W. LedBetter, Scoutmaster since 1962.

On one of the hikes planned as a Survival Hike on which the Scouts took no rations but were to depend for their food on what the hills and forests and streams provided, Dr. LedBetter had the misfortune to fracture a leg. The response of the boys was immediate and they put into practice the First Aid techniques they had learned in their Scout training. Then they carried their Scoutmaster down the steep slopes of Shining Rock Mountain to get him to a hospital. Dr. LedBetter, with his interest in and knowledge of nature and his understanding of boys, early won the loyalty of Troop 8, every member of which respects and admires him for his Scouting ability and his high ideals. In the Daniel Boone Council he is recognized as one of the outstanding Scoutmasters in Western North Carolina. The Silver Beaver Award he has received gives proof of his able leadership in Scouting. He has at times been one of the instructors in Boy Scout Leaders' Training courses scheduled by the Sequoyah and Dogwood Scout Districts.

The Daniel Boone Council in 1969 was privileged to be host at the meeting of Region 6, Boy Scouts of America. The sessions were held in the Grove Park Inn, with Irving J. Feist, national president of the Boy

Scouts, as one of the featured speakers. Some 600 people attended the meeting, including other National Council members, executive committeemen, executive Board members, district commissioners, professional staff members, and interested men from the Southeast to the Canal Zone. The installation of the new officers of Region 6 was conducted with confidence and dignity by Scott Johnson, a Cub Scout belonging to Pack 8, sponsored by the First Presbyterian Church. Scott's appropriate remarks closed with a statement that, although he may not have realized it, summed up the whole purpose of Scouting. "Boys like me," he said, "need men like you."

Two innovations in Scouting have recently come about. One is Boypower '76, an eight year period of Scout expansion plans with goals in five areas. These are stated in the National Standard as: quality advancement, longterm camping for Scout troops, summertime activities for Cubs, high-adventure experience for Explorers, and training for boy leaders. The Daniel Boone Council, of which Troop 8 is a part, joined Boypower '76 and will work toward getting into Scouting a representative one-third of all boys in the counties it serves. This would mean a registration of about 8,500 boys. The Council is striving to have 448 Packs, Troops, and Posts by 1976 and to have 291 of the Scout leaders complete training and to have 291 National Standard units. To support the complete program, a budget of \$225,000 over the eight-year period will be required. The second innovation is a change in the By-Laws of the Boy Scouts of America that permits adult women to serve on committees at the council, district, regional, and national levels. Dr. Ivan B. Stafford, who at the time of this change was president of the Daniel Boone Council, said that the Council would take steps to implement the new policy, pointing out that wives of Scouters and other interested women in the community had unofficially devoted much time and energy to Scout work over the past years, and he expressed the belief that committees would be strengthened by the experience and wisdom of women members.

Since its organization in 1910, the Boy Scouts of America has given to millions of American boys an appreciation for and an understanding of the great outdoors of the Nation, with its mountains and plains, with its rivers and lakes, with the wildlife it supports and the forests and grains and plant life it sustains. They have acquired a desire to conserve these lavish, God-given blessings to man. They have learned to respect and care for human life, and they have gained a religious outlook with tolerance for the faiths of others. They have learned to live together in a common society. It is fitting, then, that in the Nation's capital a statue should pay tribute to the Scouts and to the thousands of adults whose love for boys prompted them to become Scouters.

CHAPTER XXX

Some Symbols In The First Presbyterian Church

(See illustrations opposite page 1)

SYMBOLS REPRESENTATIVE OF GOD THE FATHER

The Circle—Perfection; Eternity; God.

The Six-Pointed Star—Made of two equilateral triangles—the Creator's Star; also called the Star of David.

SYMBOLS REPRESENTATIVE OF CHRIST

The Fish—One of the earliest symbols and one with special significance. Some of the apostles were fishermen and Jesus told them, "I will make you fishers of men." The sign was a conventionalized form of a fish, without head or tail. It was a secret sign, used in the days of persecution to identify fellow Christians, for it was quickly drawn, even in the dirt or sand by one's foot. Its only meaning to the Romans was as a sign of death in a house. The five Greek letters making up the word *fish* became a monogram for the words "Jesus Christ, Son of God, Savior." (Figure 1)

The Door—"I am the door of the sheepfold." (John 10:7b)

The Vine—"I am the vine; ye are the branches." (John 15:5a)

The Candlesticks—"I am the Light of the World." (John 8:12)

The Lantern—Light; the lights in the sanctuary and chapel are lanterns.

SYMBOLS REPRESENTATIVE OF THE HOLY SPIRIT

The Dove—Often stylized; also peace. (Figure 3)

The Flame—Reminiscent of the bush Moses saw in the wilderness and of the Holy Spirit at Pentecost; martyrdom; Christian zeal. (Figure 4)

SYMBOLS REPRESENTATIVE OF THE TRINITY

The Equilateral Triangle—God the Father, God the Son, and God the Holy Spirit. (Figure 5)

The Trefoil—Conventionalized form of the shamrock and clover, with their three leaves on one stem. (Figure 7)

Three Intertwined Circles.

The Fleur-de-lis—Stylized in form—with three petals upright and three petals drooping. (Figure 6)

The Triquetra—A lovely and ancient symbol, made by three inter-

locking arcs; they are equal (Trinity); continuous (Eternity); and have a triangle at the center (Trinity); each pair of arcs forms a fish. (Figure 8)

MONOGRAMS AND ABBREVIATIONS FOR CHRIST

Chi Rho—A very ancient monogram and found in the catacombs; the first two letters of the Greek word for Christ. The Chi (X) is usually superimposed on the stem of the Rho (P). It is the theme of the rose window in the chancel. (Figure 9)

I H C—The first three letters of the Greek word for Jesus; a later monogram than Chi Rho.

I H S—A later form of I H C; a Latin interpretation is "Iesus Hominum Salvator,"—"Jesus, the Savior of Men." This monogram is on the chancel cross in both sanctuary and chapel.

Alpha-Omega—The first and last letters of the Greek alphabet; this monogram is always used in connection with another symbol as in the rose window in the tower (Figure 10)

I N R I—An abbreviation made from the first letters of each word in the Latin inscription over the cross at the crucifixion of Jesus. "Jesus of Nazareth, King of the Jews." It is on the reredos.

SYMBOLS CONNECTED WITH CHRIST, HIS FOLLOWERS, AND THE CHURCH

The Anchor—Hope.

The Crown—Royalty, majesty, authority.

The Crown of Thorns—Christ's agony and hence his sacrifice.

The Cup—The blood of Christ shed for the remission of man's sins; the agony of Jesus; the lifestream.

The Bread—The body of Christ; the sustenance of life.

The Five-Pointed Star—The star of the wise men; symbol of steadfastness.

The Grapes—The fruit of Christian living.

The Lily—Purity and light.

The Open Bible—The Word of God, accessible to all.

The Palm and Laurel Leaves—Victory; Christ's triumph over death.

The Pomegranate—The spread of Christianity; the fruitfulness of Christian living. (Figure 12)

The Red Rose—The martyrdom of Jesus and his disciples. (Figure 11)

The White Rose—Purity; the nativity of Jesus.

The Scroll—The Law; It is shown on a shield on the reredos.

The Seashell—The spread of the Gospel; it is shown on a shield on the reredos.

The Tablets—The Commandments.

The Quatrefoil—Fourfold, hence often the four Gospel writers.

The Wheat—The symbol of food; the body of Christ.

THE SYMBOL OF THE CROSS

The cross is the most significant of Christian symbols. There are more than 400 forms, many of them highly decorated. Seven of the most commonly used are given below.

*The Tau Cross—Made like the Greek letter Tau. Tradition says it was the form of the mark made at the Passover in Egypt, hence it has been known as the cross of prophecy. (Figure 13)

The Latin Cross—The type of cross upon which Christ died. (Figure 14)

The Graded Cross—The Latin cross resting upon three graded steps, representative of charity (love), hope, and faith. This is used in the sanctuary and in the chapel. (Figure 15)

*The Celtic Cross—A very old and beautiful form, widely used in Ireland and often called the cross of Iona; it has the circle of eternity back of the cross beams. (Figure 16)

The Latin cross on a sphere or orb—The cross triumphant. This is shown on a shield on the reredos. (Figure 17)

*The Saint Andrew's Cross—The cross of Scotland. It is in the shape of an X and tradition says Andrew, feeling unworthy to die in the manner of his Lord, asked to be crucified on a cross like this. (Figure 18)

The Maltese Cross—A beautiful cross used in many of the sanctuary windows. It is made of four spearheads with their points touching at the center. (Figure 19)

*—Not used in the First Church.

THE SEAL OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

This seal carries a shield representing the Church. It is surrounded by a laurel wreath, symbol of victory. On the shield are a flame, a lamp, and at the top a star, which symbolizes Christ, the Head of the Church. Above the shield is the dove, symbol of the Holy Spirit and of peace and below it is the motto, "Lux Lucet in Tenebris," "The Light Shinerh in Darkness." (Figure 20)

Worship Through Symbols

*"It shall be to the Lord for a name, for an everlasting
sign that shall not be cut off."*

ISAIAH 55:13b

MODERN MAN'S LOVE for and use of symbols is an inheritance from untold generations of forebears, reaching back through history to the time when the race was young. The power of communication through the use of symbols has been one of the gracious gifts bestowed upon man by a loving Creator. A symbol is an object which is a representative of something else—an object, a person, a quality, a Truth. It was said of John the Baptist that he was "not that Light, but was sent to bear witness of that Light." (John 1:8) In the same way a symbol speaks of something beyond itself and so bears witness of its deeper underlying meaning.

In today's complicated economy, the checks one receives for his labors are in themselves merely worthless scraps of paper, but they are eagerly accepted, for they are symbols of needed money. Money in itself is only a symbol, a representative of food, shelter, clothing, and security for the laborer. The flag, a small piece of bunting attached to a stick or a pole, is far more than that. It is a symbol of the nation, of all the nation's past achievements and its dreams for the future and of the benefits it furnishes its citizens. The languages of all peoples, wherever their dwelling places on the planet Earth, are sprinkled with symbolism. The word "sign" and the word "symbol" are frequently interchanged, but they differ in one important respect. The sign points toward something, usually a future event, either pleasant or unpleasant. It is the arrow making plain the way to that event. A symbol witnesses to a meaning more significant than itself.

In the realm of religion, man has used countless symbols to express his belief in forces or a Force outside of and greater than himself, greater than all mankind. His has been through the centuries a search for the

Ultimate Truth. That search began in the infancy of the race. It was that search, scientists think, that led artists living perhaps 25,000 years ago to paint pictures of animals, some done with superb craftsmanship, on the walls of caves in western Europe. For the people of that age the paintings were doubtless symbols, witnessing to underlying meanings they could at least partly grasp. The search for the Ultimate Truth still goes on and will continue until time is no more. Paul knew that in a man's lifetime he could never fully meet that Truth. "For now we see in a glass darkly," he wrote to the Corinthians, "but then face to face." (I Corinthians 13:12) Symbolism is the glass or mirror and even though it gives only a reflection of the Divine Truth, that reflection exalts man. It lifts his soul. It sets his feet on the King's Highway that leads at last to seeing and knowing "face to face." The grunts and sounds uttered in accepted combinations that man calls words and the peculiar marks assembled in groups on stone or papyrus or paper that man calls writing are symbols, representatives of the thoughts of the speaker or writer. But valuable as these are as tools of communications, there are realms where words, both spoken and written, fail. Man's deepest emotions and his highest aspirations, his finite struggle to understand the Infinite can be expressed best by symbols.

So man early built an altar, a symbol of the presence of his god and to it he brought his sacrifices, symbols of his devotion. The later towering ziggurat of Ur was a symbol of the dwelling place of the great moon god and to it men assembled to pay him homage. The tabernacle that Moses and the Israelites made in the wilderness was a symbol to them of God dwelling among his Chosen People. The cloud by day and the pillar of fire by night also symbolized that the God of their fathers was leading his redeemed people on their journey to the Promised Land. Solomon's Temple, in all its glory, was a symbol. King Solomon in his beautiful prayer of dedication acknowledged that fact when he said, "But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27) So today the churches are symbols. Each is called the House of the Lord. And each is a place where believers can congregate and for a time, separated from the distractions of daily living, can worship God and can feel God's omniscient presence restoring them through the blessing of his forgiveness and filling them with spiritual strength for the days of the week ahead.

The Israelites were a poetic people, expressing their thoughts and emotions in countless figures of speech. As a result their religious books we call the Old Testament are a storehouse of symbolism. The symbol most often mentioned is the ceremony celebrating the Passover, symbol of God's deliverance of his people from bondage. In addition, all the pro-

phets of Israel made their speeches ring with symbols and their writings unforgettable through their lavish use of symbolism. Employing objects of everyday life familiar to the listeners and readers, they warned of coming catastrophes and they taught the laws and commandments of God. Ezekiel used a cemetery of dry, disjointed skeletons to declare to the despairing captives in Babylonia that God could gather his dispersed people and from the remnant raise up a renewed nation. The First Isaiah acted out a symbol by going about the streets of Jerusalem for three years clad in sackcloth and ashes, symbols of mourning for the destruction of western Judah and a warning or sign of coming disaster unless the nation experienced a religious awakening. Jeremiah wore a wooden yoke about his neck, the symbol of servitude, in an attempt to arouse the people to save themselves religiously and politically. The Second Isaiah used the potter's wheel as a symbol of God's power to fashion and refashion the destinies of men and nations. The people did not follow the lessons being taught, but in all instances they caught something of the meaning beyond the symbol.

The New Testament is enriched and made beautiful through its wealth of symbolism. Jesus presented many of his teachings through parables, a form of symbolism, and John's vision on the island of Patmos gave to Christianity and to the world their most magnificent symbolic writing. Many of the New Testament symbols center around the person of Jesus. Some were given to him by others; some he himself declared. Down the ages, as he intended, these symbolic names and titles have vividly described the character and attributes of Jesus, who as the Christ, came to dwell among men to reveal to them, through his own life and teachings, the Father who sent him. Among those symbols familiar to all his followers are: the Lamb of God, the Good Shepherd, the Bread of Life, the Vine, the Messiah, the Branch of the House of David, the Rose of Sharon, the Suffering Servant, the Morning Star, the Way, the Truth, the Light of the World.

It is no wonder, then, that his followers in the first centuries of the Church used symbols. The secret places of their meetings in the dark catacombs of Rome and other cities—places of burials—have revealed to modern man the symbols with which those of the early Church, during the long period of persecution, decorated their hidden worship nooks. Today's traveler going through these murky, damp catacombs becomes keenly aware of the ruthlessness of the Roman government's persecution that drove an ever larger band of Christians to worship, at times to live and to be buried, in this underground maze of corridors. With a sense of humility and awe the twentieth century man looks at the attempts to give beauty and meaning to the nooks that were places of worship, for on the

rough stone walls paintings, for the most part crudely done, still give proof of the symbols used for the Savior that the early Christians served, many "unto death." Among these symbols are the cross, a fish, and in places a fish carrying on its back a basket filled with bread and grapes. Lamps have been found—little olive oil lamps—that had been used to give light for the services and to symbolize the Master who proclaimed himself the Light of the World. Here and there on the walls the traveler can still make out the abbreviation of the Greek word Christ formed by its first two letters, Chi (X) and Rho (P). The Chi is superimposed on the long stem of the Rho. These symbols have continued to be used by the Christian Church and are seen in some form of art in the First Presbyterian Church in Asheville, North Carolina.

The persecution of the Christians came to an end after Constantine overcame the armies of Maxentius and was thus declared Emperor of the Western World. He felt the victory was due to a dream in which he seemed to see the Greek letters Chi and Rho flaming in the sky and beneath them the command written in Latin *In Hoc Signo Vincas*—"In this sign conquer." With all the banners of his army bearing the letters Chi and Rho, he went into the battle that won him an emperor's crown, and in 313 A.D. he proclaimed Christianity the religion of the Roman Empire. He then had these two Greek letters, symbol of Christ, stamped on the coins of his realm. Later the letters Alpha and Omega, the first and last letters of the Greek alphabet, were also stamped on the coins. These letters were representative of the risen Christ's declaration, "I am Alpha and Omega, the first and the last." (Revelation 1:11) They too, were used as symbols by the Christians in the catacombs.

After 313 A.D. Christians could openly have churches. Before that, in Paul's day, the little bands of believers that made up his congregations met in homes or in a public hall which Paul rented. Both homes and public buildings used for lecture halls or as law courts were oblong structures, and the early Christian churches took that form and were called basilicas. The doors opened into an entrance way that today is called the narthex, separated by a screen or wall from the main room, the nave. At the opposite end of the nave was the worship center, often with a rounded space back of it, comparable to the modern chancel. This form of church structure has persisted to the present day. The first Presbyterian Church erected on Church Street in 1839-41 conformed to that style. In the early churches in the Roman Empire little attention was paid to the exteriors of the buildings, but as time went on, the interiors were elaborately decorated, and an increasing number of Christian symbols added to the atmosphere of worship and were means of teaching the faith to the many who could not read.

Then in the 5th century came the downfall of the Roman Empire, followed in time by the period known as the Middle Ages. It was during this period that great religious centers sprang up in Europe, usually around some shrine. At these centers churches were erected. They were large, serving during this so-called "Dark Age," as schools and libraries, hospitals, and welfare stations as well as places of worship. It was at these centers that the flame of Christianity was kept burning and the essentials of civilization were preserved. The buildings were still basically basilicas but with many modifications, allowing for rooms for many purposes, and the flat, wooden roofs of the basilicas were replaced with great domes. Architecturally, these churches have been called Romanesque. It was a period in the history of Western Europe when almost no one except those directly connected with the churches could read or write. To supplement the sermons, visual religious education was imperative and so the interiors of the churches were decorated with scriptural paintings, and the use of symbols increased.

The great religious revival that swept over Europe and resulted in the Crusades also resulted in a new style of church architecture. The massiveness of the Romanesque gave way to the Gothic. The great cathedrals built throughout Europe during and after the 12th century, large as they were, achieved an appearance of lightness and delicacy—a floating quality—through intricate stonework, many windows set in pointed arched framework, and towers that tapered, tier after tier, into slender spires pointing heavenward. Flying buttresses seemed to tie the building to the ground and they gave support to the edifice. The profusion of exterior adornments was directed at teaching religious truth to all who passed. The interiors were lavishly decorated. The great masters in all fields of art used their genius to depict in paintings and statues and carvings and in great stained glass windows hundreds of Bible scenes and the precepts of Christian teaching. In the history of the Christian Church the period of the great cathedrals is also the greatest period of symbolic art. These magnificent cathedrals with their priceless art are among the world's greatest architectural treasures.

The very splendor of these cathedrals and churches led to materialism that inevitably gave way to worldliness and corruption within the Church. When the corruption became open and widespread, threatening to undermine the very teachings of the Church, demands for a reform and a spiritual revival came from many sources, culminating in Luther's *Theses*, that gave rise to Protestantism. This reform movement swept Europe, carrying with it a revolt against the elaborate decorations and symbolism associated with the Gothic cathedrals and churches. As a result, much art was destroyed, especially in England when Henry VIII took over all the

Church property for the state and again during the days of the Commonwealth under Cromwell. Protestant churches were constructed with an emphasis upon simplicity and in them little if any symbolism other than the cross was allowed.

So it was that the first Protestant churches in America were unadorned, more so even than those in England or on the continent, for their builders were in a new land with the stern purpose of conquering an often unfriendly wilderness. By the second or third generation of Americans, however, the easing of hardships was reflected in the beautifully proportioned churches with their lofty spires. Many of these churches are still standing and serving the purpose for which they were built. As pioneers pushed westward, the churches they built in their frontier communities, like the houses they constructed, were merely one-room log buildings. There was no time for anything beyond fulfilling the practical needs of the people. The little congregation that became the Presbyterian Church of Asheville did not build a church but made use of the log school house in the tiny settlement. When a brick school building replaced the original log structure, the church services were held in it. It was 1841 before the congregation had a church and even though that congregation was then torn asunder by the Old School-New School controversy, members in both factions must have rejoiced greatly at having, after all these years, a House of the Lord. It was an oblong building, without an instrument; it had no choir; and except for the building itself and possibly a cross, it had no symbols.

As the records show, the Presbyterian Church of Asheville has been a growing church with a steady increase in membership and an ever expanding program of activities. So it has been a building church, replacing the 1841 structure in 1885-86 and from that time on, as its growth demanded, remodeling, enlarging, and adding to the building and erecting supplementary buildings—a pastor's office and study, a Sunday School annex, a second story, two transepts, a chapel, and an educational building. Each of the building programs has reflected the changing attitudes toward church decorations and the growing belief that beauty can also be an offering to God and that Christian symbols, inherited from the early Church, can be instruments directing believers to the Christ, who taught in parables and who explained his own nature and mission in graphic symbols.

The worshiper coming to First Church, therefore, finds himself surrounded with Christian symbols, each one beautifully executed and each one directing his thoughts to Christ, the Head of the Church. In fact, as earlier mentioned, in approaching the building, the worshiper gains a realization that it is a symbol of the House of the Lord. Its pointed Gothic windows were designed to lift his thoughts upward, and the lofty

spire exalts his spirit above the cares of the world. At one time he could have heard the ringing of the church bell, calling him to the hour of worship. That bell was a train bell given to the church by the railroad. When the tower and belfry were extensively renovated during the 1948-51 building project, the bell was taken down and because of the modern tendency to dispense with bells, it was not replaced.

As the worshiper reaches the building, he comes to the symbol of the door. Jesus said, "I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture." (John 10:9) So the worshiper enters the door, seeking the promised pasture and crossing the narthex, passes into the sanctuary. Before him is a center aisle. In the 1890 renovation a row of pews was placed in the center with aisles on either side, but in 1951 the church people returning to the enlarged and renovated nave found a center aisle. It symbolizes the way to Christ and eternal life, for it leads the worshiper directly toward the heart of the church and the center of worship.

That center is the cross, the Church's oldest and most meaningful symbol. Looking at it, the worshiper bows in humility and silent reverence, reminded of the divine sacrifice Jesus made that men might be freed from guilt and sin. As in all Protestant Churches, this cross is an empty one, for the Savior of the world lives and in overcoming death gave assurance of eternal life to believers. The cross at First Church is a Latin cross, the type of cross upon which Christ died, and it is a graded one, resting upon three steps, representative of charity or love, the broadest one, hope, the second one, and faith, the one directly connecting with the cross. Above the cross on the upper frame of the reredos is a crown, symbol of Christ's triumph over death. On the cross is the monogram I H S, "Jesus, Savior of Men." On either side of the cross is a candle, a symbol of Jesus, who declared himself the Light of the World. One candle is representative of his human life, so purely lived that its light drew all classes of people to him. The other candle is representative of his divine nature. "He that hath seen me hath seen the Father." (John 14:9b) Near the candles are vases made in the form of cups. Below the cross on a missal stand is the opened Bible, the Word of God.

Back of the cross is the reredos. Often in a church it is a wooden screen, but in First Church it is a beautifully carved wooden frame supporting a curtain. The carvings on the side frames are appropriate symbols. The predominant one is the vine with its grapes, but superimposed upon this pattern are several shields. Some of these bear symbols taken from the Old Testament, like the Scroll, symbol of the Ten Commandments and the Laws of Moses, and the Menorah, or seven-branched Temple lamp before which Jesus may have proclaimed himself the Light

of the World. Other shields bear symbols connected with the New Testament. One depicts a crown of thorns; another the cup and above it the cross, symbols of sacrificial suffering; a third shows a lantern, symbol of light along one's pathway; still another has a rose, symbolic of the Rose of Sharon and the rose of the nativity; while a seashell symbolizes the journeys of the Apostles and hence the spread of Christianity. Also in the chancel, except at communion time, is the communion table from which the Church's most significant symbol is enacted as members of the congregation partake of the bread, symbol of spiritual food and of the body of Christ, broken for man, and the wine, symbol of life and of the blood of Christ shed for the remission of man's sins. Through the ages his followers have held this service, recalling that Christ commanded his disciples, "This do in remembrance of me."

The Robert F. Campbell Memorial Chapel has the same arrangement, with the cross, the candlesticks, and the vases similar to those in the main sanctuary. But there is no reredos. Taking its place are the pipes of the organ, symbols of praise and thanksgiving to the Lord. The lectern, the pulpit, and the choir stalls in the chapel have narrow bands of carving depicting Christian symbols. The band on the lectern carries the circle, the symbol of God and eternity, appropriate for the stand that bears the Word of God. That on the pulpit repeats the stylized outline of the fish, one of the earliest symbols of Christ, for at the pulpit Christ and his precepts are presented to the congregation. The decorations on the choir stalls are repeated trefoils, symbols of the Trinity. Certain numerals had symbolic meanings for the Israelites. Three was not only a number; it was a symbol of perfection, of God. In the New Testament it became the symbol of the Trinity, expressed by an equilateral triangle and by three intertwined circles, and by a trefoil, such as the clover and shamrock with their cluster of three leaves on one stem, and by the lovely fleur-de-lis. The trefoil is also expressed by a three-lobed circular figure. In like manner the number four symbolized the earth and people, so that 12, three times four, carried a special meaning, being the symbol of God and man's relationship. Thus the number of tribes—12—was a constant reminder to the Israelites of their covenant made with God to live as his Chosen People. It was not by chance that Jesus chose 12 men to be his constant companions and pupils and to become his ambassadors. In the book of Revelation, 24, a multiple of 12, represents a multitude of the Chosen. That was the number of elders sitting on the throne and worshiping God. This symbolism of numbers has been carried out in connection with the pews in the chapel. On either side of the aisle that leads toward the cross are 12 rows of pews, making 24 in all. The decorations at the end of each row of pews are trefoils, open at the bottom. In the main sanctuary

the lectern, the pulpit, and the choir stalls are all decorated with bands of carving depicting the stylized form of the fish, one of the earliest symbols of Christ. The lights in both the sanctuary and chapel are lanterns, reminding one of the words of the Psalmist, "Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105) These lights are decorated with fleur-de-lis. In the Emily Widman lounge, on the mantel above the fireplace is a small Latin graded cross and on either side of it is a vase. These pieces were gifts in memory of Mrs. Widman and presented to the church by her sisters, Louise Estridge and Mrs. Hugh McMillan.

The symbols mentioned and others are expressed in added ways in the sanctuary. In 1902 the north transept was added to the building and in 1915 the south transept was built. These additions make the floor plan of the sanctuary a cross, with the nave and chancel the main portion and the transepts the cross beam. Aside from the cross with its sacred significance, the glory of the sanctuary is its windows. They enhance the dignified beauty of the Gothic nave with its arched beams and they are jeweled pages of symbols to be read by all who have eyes to see and souls to be uplifted. The basic purpose of windows is to give light and to protect the room from the outside world. Man, with his God-given genius, has made then jewel-like objects of beauty, fit offerings to his Creator and appropriate adornments for the House of the Lord.

All glass is made by fusing together some form of silica, such as sand, and an alkali, such as potash or soda, and some other base, such as lime or lead oxide. Glass was known and to some extent used by peoples in western Asia, eastern Europe, and Egypt some 5,000 years ago, and by the 3rd or 4th centuries A.D. it was used as panes in the small, narrow windows of Christian churches. This glass was translucent. Then man learned that he could permanently incorporate color with the glass at its melting point of about 1,200 degrees of heat. Thus stained glass originated, and during the age of the great cathedrals, gave warmth and vivid life to the gray stone interiors of the buildings. With their myriads of colors and tones, they were perfect vehicles for portraying Bible scenes and for teaching Christian Truths through symbols.

After the Reformation, when the age of building great cathedrals subsided, the art of making stained glass windows—considered too sacred for use in buildings devoted to commerce—could no longer attract master artists and in time stained glass was in danger of becoming a lost art. By the twentieth century, however, a renewed interest in stained glass swept across Europe and reached America. As a result, the old art has been restudied and, with modern technique and scientific knowledge, has once more become a prized form of artistic expression for artists of

talent and genius. Among the recognized centers of making stained glass in America are the Charles J. Connick Associates of Boston, with Orin Skinner as president. The outstanding artists of the Connick Associates have designed, made, and assembled, all the stained glass windows in the First Presbyterian Church of Asheville.

The artist working in the medium of stained glass must take into account the inside and the outside of the window, both in daytime and at night, together with the window's position in relation to the sun and its shifting light. He must also make his glass strong enough to be permanent. Usually that means about one eighth of an inch thick. His technique must be perfect, and for church windows, he must have a deep desire to catch and to crystalize the symbols of the faith, the hope, and the dreams of generations to come. His is a meticulous art, requiring highly specialized handwork. Each window is composed of hundreds—often thousands—of bits of colored glass. Those pieces used in the windows in the First Church came from many foreign countries as well as from the United States. The many pieces are bound together with strips of grooved lead soldered at the joints. This type is called leaded windows and is the type used at First Church. These windows are made in sections and strengthened with lead or wrought iron saddle bars.

Colors are of prime importance and are in themselves symbols. The early Christians took over the colors used in the Jewish temple and adapted them to the Christian faith. Pure red is the color of Divine Love, of devotion, of courage and self-sacrifice and martyrdom. Through the ages it has symbolized the blood of Christ and of all who have suffered agonizing deaths because of their faith in him. Blue, a color of coolness and contemplation, much used in the great cathedrals, symbolizes Heaven as well as steadfastness and loyalty. In stained glass it is a supporting color for the red. Violet is a combination of red and blue and so symbolizes mystery, penitence, pain, and justice. It sometimes forms the background for white, which is the symbol of light, of faith, of peace, and of glory and perfection. White is thus used symbolically at Christmas time and at the Easter season. Green is the color with which God clothes his world in the warmth of spring. So it is the color of hope and of victory. Purple is the color, as in Old Testament days, of royalty, authority, and majesty. Gold symbolizes spiritual treasures, worthy achievements, and noble living. "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt." (Matthew 6:20a) Black is the color of mourning and of sadness and is in some churches used in hangings on Good Friday. The red, white, and blue, freely used by the early Christian Church, were adopted as the colors for the flag of England and later by the new nation in America for the flag its citizens call "Old Glory."

In the sanctuary of First Church are two rose windows of exquisite beauty and symbolism. Both are rich in color with blue predominating and complemented with a glowing red. One of these is above the chancel. It was the first stained glass window to be installed in the newly renovated nave and was presented to the church in memory of Theodore Davidson Morrison, whose Presbyterian heritage and whose devoted service to First Church as an elder and Christian leader make the window a fitting memorial. Its tones of blue and red have been deepened to prevent glaring in the face of the congregation. The outstanding symbol or theme in this window is the Chi Rho monogram, ancient symbol of the word Christ. In the small sections are white five-pointed stars, symbols of Christ and of the steadfastness of his followers. The glass is set in a frame that suggests the crown of thorns. In the dedication of this beautiful window, Dr. C. Grier Davis pointed out its symbolism and then said, "So the central window of this sanctuary is a Christ window. For he is the glory of this place. All our sacrifice and labor are for naught if the risen, living Lord be not present here. All this architectural beauty is vain if the word of God be not preached and the Gospel of Jesus Christ be not proclaimed and Jesus the Lord of men be not exalted."¹

Opposite this window is the rose window in the tower, the gift of the choir in memory of Hobart Whitman, an artist whose medium was glorious music, freely given to the worship of God. Here the predominating blue and red colors are lighter in tone than those in the chancel window, admitting brilliant illumination. The theme or motif in this window is another ancient monogram for the word Christ—Alpha-Omega, the first and last letters of the Greek alphabet—recalling Jesus' own declaration of his eternal nature. Thus the two rose windows, opposite each other, are companion windows in both colors and themes. In the tower window the monogram appears in the center of a large six-pointed star formed on a field of blue by two equilateral triangles of wrought iron. Such a star is the symbol of Divinity and is also often called the Star of David. In small sections of this window are white fleur-de-lis, symbols of Divinity and purity, and the grape vine, symbol of Christ, who said, "I am the vine; ye are the branches." (John 15:15a) Some sections have the small five-pointed stars of steadfastness.

A tour around the side aisles of the nave and transepts of the sanctuary to catch the beautifully expressed symbols in the windows is a rewarding spiritual experience. No two windows are alike, and often the colors vary or different tones of the same colors are used but always each color is an integral part of the whole, while every window is in color harmony with its neighboring windows. With one exception each window has a symbol theme other than the color while other symbols are used in the borders and

in small sections of the field. In each case, the pattern is repeated in the horizontal sections of the window. On the south wall nearest the entrance the Thula Hardenbrook McKenzie Memorial window has the fleur-de-lis theme, although both the white and the red rose are prominent. Here and there are shamrocks, with their three leaves symbolizing the Trinity, and there are several red Maltese Crosses. The next window, the George Wright Memorial window, features the circle of eternity, symbol of perfection and of Divinity. Inside the circle is the white rose and foliage so arranged to form the stylized fish, ancient symbol of Christ. This window also shows a stylized dove, symbol of peace and of the Holy Spirit. Just beyond is the Charles A. Webb Memorial window, which has as its motif the fish, made by bands of blue. In the border as well as in the field are also fleur-de-lis on a blue background and the red rose. There is much foliage in this window and the coloring is exquisite in its harmonious treatment.

The Lawton W. Cleveland Memorial window in the south transept is another lovely treatment of foliage and also uses the red rose and the fleur-de-lis, symbol of purity but in a manner quite different than that in the Webb window. The Gaillard Stoney Tennent Memorial window uses for its theme the red flame, reminiscent of Pentecost and symbol of the Holy Spirit as well as of fire and martyrdom and of Christian zeal. The triangle in this window is representative of the Trinity, while the pomegranate, bursting with its seeds, is symbolic of the spread of Christianity. All of these symbols make a harmonious symbolic appeal. Across the church in the north transept the Robert Bingham Memorial window emphasizes the lily of purity and the grapevine which recalls the words of Jesus, "I am the vine; ye are the branches." (John 15:15a) The inner border of this window is accented with the anchors of hope and the crosses of faith, while the outer border contains five-pointed stars, symbols of Christ and of the steadfastness of his followers. Its companion in this transept, the Hugh Petrie Memorial window, has the theme of the cross and the red rose of Divine Love. Its triangles symbolize the Trinity.

On the north wall next to the transept the Walter Lenwood and Lelia Perkins Parker Memorial window is truly a fleur-de-lis window, the flower that through many centuries has symbolized both purity and the Trinity, with three of its petals upright and three drooping. The flower here is presented in many positions and is repeated in the beautifully blended blues and greens and yellows and reds of the glass. The next window, the William Ernest Shuford Memorial window, is the one window in the sanctuary without a special theme. It is entirely composed of geometric designs, and although in the foliage sections the fleur-de-lis appears, the glory of this window is its blended colors. As a whole it sings

an anthem of colors, voicing its harmony of exaltation and worship through the sheer beauty of the glowing glass. The window near the entrance is a double one. One section of it is a memorial to Mrs. Alney P. Burgin and the other section is a memorial to Ella and James H. McConnell. These windows have a variety of colors and tones that blend the symbols into a perfect whole. The shamrock emphasizes the Trinity, the vine symbolizes Christ and his followers, and the pomegranate indicates the spread of Christianity, while the grapes remind one that Jesus said, "Herein is your Father glorified, that ye bear much fruit." (John 15:8a)

On the west wall of the balcony are two windows, the south one a memorial to James Bowman and Jessie Cuthbert Simpson and the north one a memorial to David Abner and Bessie Boyd Lashley. Since these are memorials to the parents of Mr. and Mrs. William Lashley, it is fitting that they are perfectly harmonized through the use of the same colors—violet, blue, and green—and through the use of the same symbols. Both have foliated fields and both carry the red rose of Divinity and sacrifice, the lily of purity, and a stylized form of a dove, symbol of the Trinity and of peace. Both have borders of blue. The windows, however, differ in the treatment of both colors and symbols and are exquisite in the separate and combined harmony they present.

Between the narthex and the Church School annex is the Dr. and Mrs. Asa J. Ferry Memorial window. It is luminous and light in color and bears the theme of the cross, which is formed of yellow glass. The predominating light color is complemented by the red rose. There are four white fleur-de-lis so placed as to suggest a frame about the cross. They might also suggest the four Gospel writers. The delicate foliage used in this window forms the stylized outline of a fish, symbol of Christ. The coloring in this window was especially designed for this space, and the window's message of faith and the Christ of the Church greets those coming into the building through the door that is opposite it.

In the Robert F. Campbell Memorial Chapel is the exquisite Katherine Smith Memorial window. Its predominant color is a soft, light gray, traced over with a foliage in tones of grayish green. A stylized red rose is surrounded by a soft shade of blue. The general message of this window is one of kindness, gentleness, and Christian love. Above the entrance door to the chapel is the William Shuford Memorial window. It is in three sections, with the two side portions lower than the central one. The theme is brought out by the white lily of purity above its tall stem of green. In the upper sections of the side panels three red roses are grouped, framed by arching laurel or palm leaves. In the small glass at the upper point of the center section there glows a single red rose. The window is a symphony of glorious color. At this writing (1969) orders have been placed

for additional chapel windows.

The ancient symbols in their settings of windows, chancel furnishings, and sanctuary have provided and will continue to provide a means for members of the congregation as individuals and as organizations to honor the Christian lives and Christian service of members of the First Church through memorial gifts, through gifts honoring members still active in the church's work, and through gifts given to the church in gratitude for its influence in the lives of its people. A Book of Remembrance is planned as a permanent record of memorials and gifts made to the First Church.

With the beautiful and time honored symbols giving their silent messages of Christ and his teachings, worshipers at First Church can feel a kinship with those courageous men and women who kept the faith, passing it down the centuries as a priceless heritage to point the way to abundant life and life eternal.

The Spire And The City

*"Lift up your heads, O ye gates; even lift them up,
ye everlasting doors; and the King of glory shall come in."*

PSALM 24:9

AS THE PAGES OF TIME reveal the story of the first 176 years in the life of Asheville and in the life of its First Presbyterian Church, one becomes aware of the constant influence of each one upon the other. When the Scotch-Irish pioneers crossed the rugged Blue Ridge, they dreamed of making this mountain land, through their labor and perseverance, a place of abundant harvests as their ancestors before them had turned the war-devastated counties of Ulster into a land of plenty and prosperity. With them, they brought the Presbyterian faith of their fathers as a cornerstone upon which to build life in this land of the hills.

Before the fireplaces in many a log cabin during those first hard years, prayers were uttered that in this new home the people's dreams for the future might come to pass. As soon as small settlements dotted the valleys, one of those dreams envisioned a county and a courthouse. Thus when the General Assembly of North Carolina responded to petitions for forming a new county, the opening act of the men assembled on April 16, 1792, for the first session of a county court held southwest of the Blue Ridge, was to bow in a prayer of grateful thanks for the divine guidance that had prompted the state's governing body to make their dream of local government a reality. Another dream was establishing a school that their children might not grow up ignorant of those thought realms that stretched beyond the lessons taught by the mountain land itself. By 1793 a little log building on a shady knoll was the welcomed answer to those prayerful petitions for a school.

A third dream arose from their abiding faith in Christ, and their deepest desires and most fervent prayers were for churches through which

the Conquering Christ might touch the hearts and lives of all those calling this land of the hills home. So in 1794 it was surely with the realization of having received because they had asked that the settlers heard Dr. James Hall tell how he had felt in his heart a call to offer himself to the presbytery as a missionary that he might preach the messages of Christ to those who had crossed the Blue Ridge, some, perhaps, former members of one of his churches. Under the towering trees of the virgin forest the settlers listened to the old but ever new story of Christ's love and sacrifice for man. In the little communities they responded to the messages they heard by banding themselves together, under Dr. Hall's guidance and authority, into congregations. Renewed in faith through the sermons they had heard and strengthened by the knowledge that they were duly formed congregations, these organized groups of believers gave thanks for this visible evidence of the work of the Holy Spirit. Three of them erected little log meeting houses, but the congregation that would become the Asheville church accepted the offer of the use of Robert Henry's school building for its services.

It was these Scotch-Irish Presbyterians who that same year bought lots on John Burton's newly laid out street and turned Buncombe Courthouse into a village with some half dozen or so log business places and a sprinkling of houses. Three years later came another year significant to both village and church. By an act of the North Carolina General Assembly in 1797 this tiny hamlet began its existence as the incorporated town of Asheville on January 27 of the following year. In the autumn of 1797 George Newton arrived to take up his duties as principal of the Union Hill Academy and following his ordination as a Presbyterian minister, began his 17 year pastorate in the four churches earlier organized.

For these 17 years and indeed throughout most of the 1830's Asheville remained a small village in a rural community. In 1832 the town's population was only 350. Newton's churches, including the one meeting in the Academy, were thus rural churches in a pioneer setting. Like the settlers, Newton was a pioneer in spirit and through his sermons and life, the Conquering Christ was presented to his congregations and to those who crowded into the log churches and the Academy to hear him. Many came, for he presented the Gospel in ways all understood and needed. The two- or three-hour sermons he preached undergirded the faith of the listeners, while the testing of church members before communion and the strict dealing with church members who strayed from the path of Christian standards were accepted as aids in helping professing Christians live righteous lives as they conquered the wilderness. Without George Newton the congregation meeting in his school house, as well as the others he served, could not, in all probability, have survived. As it was, the

years of his dedicated ministry and the six years of the ministry of Francis Porter, who followed him as principal-minister, gave the Asheville congregation the spiritual strength to weather the pastorless years that followed, years of severe spiritual testing for the members.

Until well into the 1830's a subsistence economy gripped the County of Buncombe, with bartering as the medium of exchange. Most of the salary of George Newton and that of Francis Porter undoubtedly consisted of products of the farms of the congregations and those of the parents of the pupils. However, now and then small payments of cash seem to have been made, enabling Newton to purchase a farm near Asheville. Then when what had become Newton Academy no longer had Presbyterian ministers as principals, the church using the building became a mission church, dependent upon supply ministers sent by Concord Presbytery as such missionaries were for short periods of time available, and the church was frequently described in the Presbytery Minutes as "vacant."

By late in the decade of 1830's, however, the Buncombe Turnpike, opened in 1828, was promising a prosperity hitherto unknown in the mountains. That meant the hope of more money and better times for the farmers and the prospects of a growing county seat. Looking back over the years, today's members of First Church clearly recognize that a Presbyterian Church building within the limits of the town was by this time essential if the congregation was to carry out in the future the missions for which it had been formed. So today's members bow in humility before the miracle wrought by Divine Grace that made the church building a reality during the darkest days in the church's history.

Still holding their services outside the limits of the town and with the congregation split—hopelessly, it seemed—into two opposing factions, a group in that dwindled band of believers started a building campaign. With contributions toward the \$4,000 estimated cost of the building coming in slowly, it was more than three years before the first service was held in the Asheville Church's first House of the Lord. Setting the example since followed by the church, the builders planned with an awareness of future needs. So the church was a substantial brick structure that had a seating capacity of 176, some 150 more than the membership at the time. When a reconciliation between the factions was achieved and the church was reorganized by the presbytery in 1849, the congregation was equipped with a sanctuary and ready to meet the expanding needs of Asheville, which during the 1850's grew from a village to a town of 1,100 inhabitants. Although there would be months, even a couple of years now and then when the church would be without a minister, there was never again a time when the presbytery or the members despaired of its continuing existence.

In a secular sense, the church has been during its existence a product of the town, with its membership increasing as Asheville's population increased and with its material prosperity—necessary to its building programs and its contributions to benevolent causes—directly related to the prosperity of the town it has served. When the town suffered financially, as it did during and after the Civil War and later through the depression years of the 1930's, the church also suffered financially, as did its underpaid or unpaid ministers. In 1866 the Report of the Session to Concord Presbytery told of the church being able to pay the Reverend Mr. H. H. Banks only a portion of his \$500 salary, adding, "The amount paid him (\$396.85) will probably support him, but it is the intention of the Session to increase his salary if possible." However, with the total income of the church less than \$500 for each of the next two years, the debt owed the pastor increased. Then, too, the disruptive effects of the war and its aftermath were reflected in the church's lack of spiritual development. The Report states that during 1866 "The congregations have been good and so continuous, but no marked exhibition of religious interest manifested."

Some 65 years later this same financial relationship between city and church was again made crystal clear. Mr. Edmunds, realizing the drastic reduction in the church's income as indicated by the pledges then being received, resigned his position as assistant pastor, and his duties had to be assumed by other members of the staff in addition to their other assignments. Also for a period of two or more years, Dr. Campbell, like his predecessor, Mr. Banks, graciously accepted whatever portion of his salary the church was able to pay him. At this time, too, with the collapsed economy of both city and nation, the drastically needed expansion of the church's building facilities was postponed to a future time. Before that hoped-for future time arrived, America's entrance into the Second World War and the rationing of all types of materials, especially those affecting the construction industry, made imperative the further postponement of the church's building plans. Thus the church for almost 20 years carried on its ministry in an increasingly inadequate church plant. It was not until the general prosperity that followed World War II bolstered Asheville's economy that the long delayed building program was again reconsidered, reworked, and the actual construction work begun. But it was 1955 before the project was completed. Again in 1964 it was the favorable economic condition of the city that encouraged the further enlargement of the church plant. Like the previous building projects, this program was planned for meeting both the present needs of the church and for its future mission in a changing world.

But while the village that grew into a town and then became a city

has affected the growth and prosperity of the First Church of Asheville, the church, in turn, has always freely given of itself to the community. Over the years through a series of building and renovation programs—nine in all—the church has carried out its mission of meeting the spiritual needs of its growing congregation, preaching ever the Gospel message in the sanctuary and in its adult and youth groups and in its Church School. By word and by deed it has also carried that Gospel to all parts of the expanding town. Sunday Schools established in newly opened city developments have in some instances resulted in the formation of churches so that today First Church is the “Mother Church” of five Presbyterian churches, while several it earlier helped to establish, because of changing conditions in their areas, have been disbanded. So it is that the mission entrusted to First Church has been multiplied many times through its “Daughter Churches.”

In addition, as described in earlier chapters, First Church has reached out in Christian friendship and aid to those coming to Asheville in search of health, giving them an opportunity for Bible study and through the Good Samaritan Mission rendering countless appreciated services. It has ministered to those temporarily in the city and with the country's armed forces and those connected with many types of war work. It has always had a Christian concern for the townspeople in need, and in times of disaster, through its ministers and its members, it has responded with understanding and Christian hope as well as with whatever financial help it could furnish. It instigated and then generously helped to support the teaching of Bible in the city schools, and it has been a contributor to every worthy cause undertaken for the welfare of Asheville and its citizens.

Isolation marked the early years of both town and church. With the Blue Ridge as a barrier, settlers were of necessity concerned almost exclusively with affairs relating to their local government and their way of life. The church had a connection with Concord Presbytery and was recognized by the General Assembly, but even though George Newton served as Moderator of the presbytery at least one year, the church for many years could contribute only small sums, and often none, toward presbytery, synod, and Assembly benevolent causes. It was the difficulty of travel that led to the formation of Asheville Presbytery and the Synod of Appalachia, both largely the result of the efforts of Dr. Campbell, pastor of First Church.

As roads and then trains linked the mountain land with other sections of North Carolina and the nation, Asheville's interests broadened, and over the years citizens of the city west of the Blue Ridge took their places in positions of state and national honor and responsibility. Thus Buncombe County, since 1832, has had four native sons as governor of the state, one of them—Zebulon Baird Vance—serving in that office during

the Civil War years and again in 1877-1879. Other citizens have served with honor in the Congress of the United States and in positions abroad. The changing transportation and thus the economic conditions affecting the city also had their effect upon the First Church, enabling it to take an ever larger share in the benevolent causes of the Church at large. Its ministers and many of its members have assumed, from time to time, responsible positions in the presbytery, the synod, and in the General Assembly. These include the office of Moderator of the General Assembly, a position held by the Reverend Mr. George Summey, a former member of First Church, and two years later by Dr. R. F. Campbell. The church, too, always interested in mission work, has over the years supported—sometimes sacrificially—several missionaries working in Presbyterian missions abroad, and a goodly number of young people from First Church have gone into the ministry at home or overseas and into various fields of Christian service. Thus the influence of the little congregation formed by Dr. Hall has expanded like ripples in a stream until it has encircled the globe and gives evidence of the Christian mission for which the church was formed and for which during its darkest days it was Divinely preserved.

As the city grew and an ever increasing number of conveniences lightened the mechanics of living, Asheville, already the trade and banking center of Western North Carolina, also took its place as the cultural center of the region or, as one enthusiastic citizen said, "The Paris of North Carolina." The social change was reflected in the church, which in 1890 redecorated its sanctuary, installed an organ, and arranged for a choir. Members of First Church had come to feel that beauty in His House was an acceptable offering to the God who had created beauty and that both instrument and blended voices could in sincere worship be "a joyful noise unto the Lord." Already many of the early church customs had given way to new ones, and as the years have passed, the First Church, while remaining true to its basic mission of preaching and teaching the Gospel of Christ, has adjusted its methods to the needs of changing generations. Thus stereopticon slides, once banned from church use on Sundays, are now in modern form used freely in the Church School and in Bible classes as means of teaching God's eternal Truths. Women, once silent in all church affairs, now speak in pulpits and sit in the courts of the church. Symbols, once considered "popish," now glow with their symbolic Truths in all Protestant churches, including the First Church of Asheville.

Today the Asheville Church is faced with the challenges arising in an age of confusion, disillusionment, and social and racial unrest. To meet those challenges, it is following the pattern set through the years and is reaching out as a service church, remembering that the Head of the Church was a Servant Christ, who ministered in love to the sick, the

afflicted, the hungry, the despairing, and the sinful. Its responses to the needs of the times are world-wide in scope so that from it, clothing, hospital needs, and money for many uses are going to help alleviate the distress of people in many lands. The church, in the name of Christ, is also reaching out, as it has done in the past, to meet community needs. This local mission takes many forms. Through its Child Care Center it is providing children with an opportunity to learn to live with each other harmoniously in a Christian atmosphere as they encounter new experiences. Through providing space in its new facilities for the Manpower Program, it is aiding in giving men and women dignity and independence as they are being prepared for positions. It is joining hands with Christians in other denominations in a program of personal relationship and involvement with Asheville families lacking the basic needs of life and so needing the help of the followers of Him who ministered to all.

In 1886 a church spire was added to the newly constructed Gothic church. Towering above the business houses of the growing town, it became a symbol of goals and values far loftier than the daily toils and ambitions of the market place. It became, too, a symbol of the church that through its teachings and its missions in the city gave men a vision of the love of the Master. Thus because of what it has meant to all sections of the town, the church with the spire has been called "A symbol of more abundant life . . . and life everlasting." May the First Presbyterian Church of Asheville ever be worthy of that symbol by carrying out in the future the Divinely given mission of teaching and living the redemptive love of the Savior of men.

Chapter Notes

Explanations

1. Biblical quotations are from the King James Authorized Version.
2. Only those quotation sources not evident in the text are given in the Chapter Notes.
3. The author, book, volume, and page numbers are given in the Notes. For complete information, see Bibliography.

CHAPTER I A GOODLY HERITAGE

1. Lefler, Hugh T. and Newsome, Albert R. *North Carolina*, p. 78. Used by permission of the University of North Carolina Press.
2. *Ibid.*

CHAPTER II THE CHURCH IN THE WILDERNESS

1. Spangenberg, August Gottlieb. "Diary," in *The Records of the Moravians*, vol. 1, p. 43.
2. Asbury, Francis. *Journal*, vol. II, p. 481.
3. The Reverend Mr. William N. Morrison, minister at the Piney Grove Church, now the Swannanoa Church and author of the article, was the father of Theodore S. Morrison, for many years an elder in and a dedicated member of the First Church, serving on decision-making committees. Allen Morrison, son of T. S. Morrison, is at present an elder in the church with an enviable record of church service. Other descendants of W. N. Morrison are faithful members of First Church, so that the Morrison family has helped to mold the history of the church's work.
4. Quoted in Sondley, F. A. *A History of Buncombe County*, vol. II, p. 705.
5. McCoy, George. *A History of the First Presbyterian Church in Asheville, N. C.* p. 10. (Hereafter cited as McCoy, *History*.)
6. Asbury, *Op Cit.*, vol. III, p. 133.
7. *Ibid.*, vol. II, p. 481.
8. *Ibid.*, vol. III, p. 134.

CHAPTER III A GRAIN OF MUSTARD SEED

1. Hoyt, W. H. Editor. *The Papers of Archibald Murphey*, vol. II, p. 189.
2. Lingle, Walter L. *Presbyterians, Their History and Beliefs*, p. 80. Used by permission of the John Knox Press.

CHAPTER IV A HOUSE DIVIDED

1. Lanman, Charles. *Letters From the Alleghany Mountains*, p. 117. This collection of Letters was later included in his *Adventures in the Wilds of the United States and the British American Provinces*.

CHAPTER V THE CHURCH ON CHURCH STREET

1. Tradition says that the James Patton grave has never been disturbed. However, in Asheville's Riverside Cemetery a monument to him stands, bearing this inscription:

In memory of James Patton Born Febry 1756 In the County Derry, Ireland and Died the 9th of September 1845 In the Ninetieth year of his Age He was the Founder of his family in America An Honest and Persevering Man, Accumulating much Property without Grinding the Poor Prudently Assisting His poor Relations As well as bringing Forward in the World many Deserving young men.

At one side of the monument is the grave of his wife and at the other that of his mother. His descendants today are divided in their opinions concerning his present resting place. His own desire was to be buried in the churchyard, which he expected to be a permanent cemetery. This wish was expressed in an Autobiography, which he wrote in his 80th year. Mrs. Albert Berry, one of his descendants, generously allowed the author the privilege of reading this interesting account of the life of James Patton, the events in which were doubtless typical of those in the lives of most of the Scotch-Irish pioneers coming into Buncombe County.

2. Taylor, H. F. "Report" in *The Home Missionary*, Vol. XVI, p. 17.
3. *Asheville: A Guide to the City in the Mountains*, p. 73.

CHAPTER VI A DECADE OF PROGRESS

1. This aim or ideal was expressed in all the early catalogues of the College.
2. The quotations concerning the disciplining of church members are from various Minutes of the Session covering the decade of the 1850's.

CHAPTER VII THE NOISE OF BATTLE IN THE HILLS

1. Quoted in *North Carolina History Told by Contemporaries*, p. 209. Used by permission of the University of N. C. Press.
2. Vance, Zebulon B. The Speech given before the Andrew Post 15 of Boston, Massachusetts, on December 8, 1886. It is included in Clement Dowd's *Zebulon Baird Vance*, p. 441 ff.
3. Quoted in McCoy, *History*, p. 30.
4. It would appear that Mr. Summey, in copying the records from the old, rain-soaked Session Minutes, made an error in stating that the accumulated reports and money were sent to the presbytery meeting by mail. Mail service in Western North Carolina had ceased early in the war. The reports must have been sent by other means.

CHAPTER VIII THE DARKNESS BEFORE THE DAWN

1. The 1866 Session Report to Concord Presbytery.
2. Minutes of the Session, July 31, 1871.
3. *Ibid.*
4. *Ibid.*, March 7, 1870.

CHAPTER IX THE SPIRE OF FAITH

1. Reid, Christian (Frances Christine Fisher Tiernan). *The Land of the Sky*, p. 8.
2. *Ibid.*, p. 4.
3. The 1880 Session Report to Mecklenburg Presbytery.

4. Quoted by Sumner, C. R. in "Railroad Conquered the Blue Ridge," *The Asheville Citizen-Times*, March 7, 1954.
5. The 1885 Session Report to Mecklenburg Presbytery.
6. Dr. George Summey, after an outstanding ministry as a pastor, as a seminary professor, and as chancellor at Southwestern Presbyterian University (now Southwestern University at Memphis, Tennessee) celebrated his 100th birthday on July 3, 1953, by attending the observance held at the Third Presbyterian Church in New Orleans, which he had served as minister. He died on February 21, 1954.

CHAPTER X BROADENING HORIZONS

1. Minutes of the Session, July 20, 1887.
2. Advertisement of the Hotel in H. A. Helper's *Asheville, North Carolina — Nature's Trundle-Bed of Recuperation*. Helper added, "Battery Porter, as during the War, still holds its reputation as a stronghold not easily conquered. Many a gallant colonel in private life meets his fate from fair hands on the scene of former struggle," p. 55 and p. 107.
3. *Ibid.*
4. *Ibid.*, Advertisements.
5. *Ibid.*, Advertisements.
6. *The Standard Guide to Asheville and Western North Carolina*, p. 13.
7. *The Asheville Citizen-Times*, May 12, 1890.
8. "Proceedings of the General Assembly at Asheville, N. C.," in *Christian Observer*, May 21, 1890.
9. *Christian Observer*, May 21, 1890.
10. Minutes of the Session, March 8, 1892; *The Asheville Daily Citizen*, March 29, 1892.

CHAPTER XI A HUNDRED CANDLES

1. Tenney, Mary McWhorter. *Communion Tokens*, p. 17. The use of tokens was based on Christ's injunction in Matthew 7:6—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine."
2. *Ibid.*, p. 23. Quoted from an Act of the General Assembly of the Church of Scotland, 1638, p. 23.
3. Minutes of the Building Committee.
4. Those designated in 1837 to receive the building funds for the Presbyterian Church were Colonel Samuel Chunn, Joshua Roberts, and James M. Smith, while Dr. J. F. E. Hardy was named as one of the five men serving on the building committee. Oddly enough, in the Alexander deed for the land given for the Methodist Church, Joshua Roberts, James M. Smith, and Dr. Hardy are named as Trustees of that church. See the copy of that deed opposite page 17 in *The History of Central Methodist Church* by W. T. Fitts, Jr.

CHAPTER XII THE DAWN OF A NEW CENTURY

1. Craig, Locke. Speech accepting the Democratic Party nomination for Governor of North Carolina, given in his *Memoirs and Speeches*, p. 132.
2. Quoted in McCoy, *History*, p. 43.
3. Minutes of the business meeting of the Session for April, 1910, p. 74.

CHAPTER XIII SOWING THE SEED

1. Bingham, Colonel Robert. Address delivered on December 12, 1912, on the occasion of the 20th anniversary of Dr. Campbell's Asheville pastorate.

CHAPTER XIV LIGHT AND SHADOW

1. Campbell, R. F. Address before the Synod of North Carolina, excerpts from which appeared in *Presbyterian News* for March, 1968, p. 17. The quotation is also used in the Memorial to Dr. Campbell, given in Appendix H.
2. Winsborough, Hallie Paxson. *Yesteryears*, p. 28. Used by permission of The Board of Women's Work.
3. *Ibid.*, p. 39.
4. *Ibid.*
5. *Ibid.*, p. 73.
6. Minutes of the Session. The Letter to the Session, dated April 9, and the one presented to the congregation on April 14, 1918, together with the resolution approved by the congregation and the Letter from the Ministerial Association and the one from the Trinity Episcopal Church were incorporated in the Session Minutes and appeared in the Church Bulletins and in the local newspapers.

CHAPTER XV RIPENED FIELDS

1. Quoted in McCoy, *History*, pp. 50-51.
2. This section of George Summey's Letter to Dr. Campbell appeared in the Church Bulletin for June 14, 1925.
3. This recommendation of the Executive Committee of the Sunday School was included in the Minutes of the Session for May 26, 1929.

CHAPTER XVI MISSIONS OF MERCY

1. The history of this class and its missionary activities was learned from interviews with Mrs. Ralph Lee, teacher, and Mrs. Florence Ryan, a member of this class, and from reports found in the *Histories* compiled by the Woman's Auxiliary.
2. The missions of mercy carried on by the Woman's Auxiliary were recorded in the *Histories* kept by the organization and which are on file in the Historical Foundation at Montreat.

CHAPTER XVII MAN OF GOD

1. These attributes, expressed in various forms, were used in editorials, in letters, and in spoken tributes paid to Dr. Campbell on the occasion of the anniversaries of his Asheville pastorate.
2. A copy of this letter was included in the Minutes of the Session.
3. The Church Bulletin for December 13, 1942, carried the full program, which was reported in detail in *The Asheville Citizen*, December 14, 1942.
4. Campbell, R. F. *Freedom and Restraint*, pp. 206-207.
5. Davis, C. Grier. "Whose Man? God's Man," a sermon delivered at the dedication of the Campbell Memorial Chapel, August 18, 1968.

CHAPTER XVIII THE CHURCH AT WORK

1. McCoy, *History*, p. 57.
2. Church Bulletin, August 20, 1939.
3. Church Bulletin, September 3, 1939.

4. Information concerning Bible in the Schools was obtained from interviews with Dr. Elizabeth Ramsay and other members of the Business Women's Circle and from the *Histories* compiled by the Women of the Church.

CHAPTER XIX MANY THINGS TO MANY PEOPLE

1. The Church Bulletins for October, 1942, carried this appeal.
2. The 1942 *History* compiled by the Women of the Church.

CHAPTER XX THE GLORY OF THIS HOUSE

1. *A Record of the Observance of the 157 Anniversary of the First Presbyterian Church, Asheville, N. C., Dec. 2-9, 1951.*

A Scrapbook in the North Carolina Collection of Pack Library, Asheville, N. C. It contains a copy of "The Glory of This House," summaries of the sermons of visiting ministers, names of all participants, the music, together with a copy of C. R. Sumner' "Lest We Forget." It also has clippings from the city newspapers. All quotations in this chapter are from these sources.

CHAPTER XXI FAITH OF OUR FATHERS

1. Church Bulletin, August 24, 1947.
2. Church Bulletin, January 16, 1949.

CHAPTER XXII THEY WHO SERVED

1. Church Bulletin, December 4, 1947.
2. Church Bulletin, June 5, 1955.

CHAPTER XXIII CHANGING PATTERNS

1. Church Bulletin, May 4, 1969; May 11, 1969.
2. Church Bulletin, December 24, 1967.

CHAPTER XXV A PROPHECY FULFILLED

1. Bingham, Colonel Robert. Address delivered on December 12, 1912, on the occasion of the 20th anniversary of Dr. Campbell's Asheville pastorate.

CHAPTER XXVI ON WINGS OF SONG

1. Minutes of the Session for 1911, p. 107.

CHAPTER XXVII WOMAN'S WORK IS NEVER DONE

1. Winsborough, Hallie Paxson. *Yesteryears*, p. 77.
2. Spence, Thomas H., Jr. *The Story of the Historical Foundation and Its Treasures*, pp. 125-126. Used with permission of Dr. Spence.
3. "The Statement of Purpose" given in the *Manual of the Women of the Church*, Revised Plan, 1964.

CHAPTER XXIX SCOUT TROOP

1. Stated in the *Scout Manual*.
2. In the files of Scout Troop 8.
3. In the files of Scout Troop 8.

CHAPTER XXX WORSHIP THROUGH SYMBOLS

1. Quoted in the Church Bulletin of October 11, 1953.

APPENDIX A

MINISTERS SERVING THE FIRST PRESBYTERIAN CHURCH

(Pastors, Stated Supplies, and Temporary Supplies)

George Newton	1794-1814	Henry Howard Banks	1865-1871
Francis H. Porter	1817-1823	William B. Corbett	1871-1876
James McRee	1825	James K. P. Gammon	1876-1886
A. D. Metcalf	1825	John S. LeFevre	1887
John Silliman	1828	William S. P. Bryan	1887-1892
Robert H. Chapman	1829	Robert F. Campbell	1892-1938
Christopher Bradshaw	1836	Leland N. Edmunds*	1929-1933
H. F. Taylor	1843	Calvin Grier Davis	1938-1959
John Dickson	1843-1845	Thomas Sproule*	1954-1960
J. M. H. Adams	1849-1850	A. Allen Gardner, Jr.	1960
M. T. Allen	1852-1854	Leroy V. Secrest*	1960
Robert H. Chapman	1855-1862		
William A. Wood	1862-1865		

* Associate Ministers

APPENDIX B

CLERKS OF THE SESSION 1849-1969

Samuel Kerr	1849-1853	Dr. J. F. Ramsay	1914-1922
A. T. Summey	1853-1874	P. R. Allen	1922-1928
S. M. Banks	1874-1879	Willis E. Collins	1928-1929
S. F. Venable	1879-1890	George H. Wright	1929-1940
John Bolling	1890-1891	Dana Burns	1941-1947
Lewis V. Brown	1891-1893	F. Arnold Plummer	1947-1957
John Bolling	1893-1896	Clyde Blair	1958-1966
H. M. Lockwood	1896-1904	Fred D. Muse, Jr.	1966
Herman Meader	1904-1914		

APPENDIX C

DIRECTORS OF CHRISTIAN EDUCATION

Randolph Keith Axson*	1922-1928;	Jessie Newbold	1947-1950
	1934-1939	Jeannie Ogilvie	1950-1953
Mary Lillian Fairly	1939-1941	Jessie Hodges	1961-1965
Frances Ogden	1944-1945	Mrs. Paul Warren	1965-
Ora Blackmun	1945-1947		

*Mr. Axson was the assistant to the pastor but his work was with the Church School and the youth and young people. Mr. Sproule also worked with the young people. The following church women served briefly as interim directors of Christian Education:

Mrs. F. A. Plummer	Mrs. Harry McDonnold
Mrs. Guy White	Mrs. Sidney Frazer

CHURCH VISITORS

Mrs. John T. Dunlop	1913-1923	Mrs. B. E. Morgan	1966-
Cornelia Wilds	1926-1955		

APPENDIX D

CHURCH SCHOOL SUPERINTENDENTS

A. T. Summey	1886	P. R. Allen	1922
T. C. H. Dukes	1886-1888	R. K. Axson	1922-1928
S. F. Venable	1888	Frank Bommershine	1928-1932
E. E. Egan	1888-1890	Leland N. Edmunds	1932-1933
M. S. Stoke	1890-1893	Ruth Watts	1933-1934
J. D. Eggleston	1893-1897	R. K. Axson	1934-1939
W. A. Blair	1897-1901	Irving Bingham	1941-1944
Claybrook James	1901-1910	Walter Abernethy	1947-1956
R. V. Kennedy	1910-1914	Arthur Eve	1956-1960
George Wright	1914-1918	J. C. Arrowsmith	1961-1962
J. H. McConnell	1918-1919	Walter Boggs	1962-1963
Dr. J. F. Ramsay	1919-1920	Fred Muse	1963-
C. T. Carr	1920-1922		

A small Sabbath School was in operation by 1843. For many years the ministers usually acted as superintendents, and after the School was reorganized in 1870, the Session appointed elders as superintendents on a yearly basis, requiring them to make lengthy reports to the Session. The names of those elders serving in that capacity are rarely given in the records.

APPENDIX E

PRESIDENTS OF THE WOMEN OF THE CHURCH

Mrs. T. F. Reynolds	1914-1916	Mrs. Robert Johnston	1919-1921
Mrs. Whitefoard Smith	1916-1917	Miss May Alexander	1921-1923
Mrs. C. T. Carr	1917-1919	Mrs. J. E. Craddock	1923-1924

Mrs. David Watson	1924-1926	Mrs. R. E. McClure	1949-1951
Mrs. Whitefoard Smith	1926-1928	Mrs. Clarence Trotti	
Mrs. S. R. McKee	1928-1930	(Mrs. Frank Lyon)	1951-1953
Miss Margaret L. Gibson	1930-1931	Mrs. C. M. Blair	1953-1955
Mrs. W. A. Ward	1931-1933	Mrs. J. L. Widman, Sr.	
Mrs. Preston Thomas	1933-1935	(President-elect. Died November 27, 1954)	
Mrs. George Wright	1935-1937	Mrs. F. A. Plummer	1955-1957
Miss Alda Wilson	1937-1939	Mrs. I. H. Archer	1957-1959
Mrs. Ralph Lee	1939-1941	Mrs. Harry McDonnold	1959-1960
Mrs. Ed White	1941-1943	Mrs. Will Russell	1960-1962
Mrs. Caleb Smith	1943-1945	Mrs. W. W. Morrison	1962-1964
Mrs. Guy White	1945-1947	Mrs. Bruce Harris	1964-1966
Mrs. Elmer Roth	-1947	Mrs. Fred Muse	1966-1968
Mrs. Ralph McLean		Mrs. Williard Sessler	1968-
(Mrs. W. D. Koons)	1947-1949		

APPENDIX F

CHOIR DIRECTORS AND ORGANISTS

DIRECTORS	ORGANISTS
J. F. Blair	1890-1891
George Collins	1891-1892
Willie Collins	1892-1899
W. H. Morton	1899-1911
C. T. Carr	1911-1922
R. P. Burnham	1922-1924
Charles Burnham	1924-1939
Leonard Phillips	1939-1940
C. Sam Fox	1940-1941
Paul Koch	1940-1941
Edwin Beach	1941-1942
Kenneth McSween	1943-1945
C. Sam Fox	1945-1961
	F. L. Jacobs
	Miss Comstock
	J. W. Bell
	Miss Linda Schartle
	Mrs. Leonard Phillips
	Miss Linda Schartle
	Mrs. Sam Fox
	Miss Novella McIntire
	William O. Rarich
	Henry Lofquist
	Mrs. Sam Fox
	James Dendy
	Hobart Whitman, Jr.
	Henry Lofquist
	Charles Tennent

Henry Lofquist	1961-1965	Henry Lofquist	1953-1965
Frank Edwinn	1965-	Mrs. Fred Kress	1965-1968
		James Pait	1968-1969
		W. Dan Hardin	1969-

APPENDIX G

SCOUTMASTERS OF TROOP 8

E. Wallace Smith	1920-1921	Rufus Long	1948-1949
Howard Sutherland	1921	James Moody	-1949
Charles G. Tennent	1921-1922	C. Moore Lantz	-1949
David E. Bennett	1922-1923	William Stewart	1949-1950
B. W. Romefelt	1923-1925	James W. Adams	1950-1951
John Irwin	1925-1926	Charles Spears	1951-1952
Samuel E. Weimer	1926-1927	William D. McLean, Jr. and	
Herbert Crawford	1927-1928	Charles Parker, Jr.	1952-1954
L. B. Ordway	1928-1936	John Cavett	1954-1956
Floyd V. Miller	1936-1942	Gilbert Tennent	-1956
Fred C. Lockwood	1942-1945	A. F. Dreyer	1956-1958
L. B. Ordway	1945-1946	Ed B. Bemis	1958-1960
Frank Rymer	1946-1947	Charles H. Lindsley	1960-1962
Hart Snyder	1947-1948	John W. LedBetter	1962-
R. R. Williams, Jr.	-1948		

Note—It is possible that several other men whose names do not appear in the Scout or Church records served as Scoutmasters for short periods of time.

EAGLE SCOUTS OF TROOP 8

1928—Melvin D. Williams	William Warren
1930—J. D. Bowles	1936—Lewis R. Beam
Joe Lichtenfels	Lowell Miller
Ted Sides	1937—Earl Duncan
1931—Richard Blumberg	1938—Claude Ramsey
1932—Robert R. Williams, Jr.	Mark Sumner
1933—Howard Lull	1939—Ivan Miller
Michael Reynolds	Joe Sebrén
1934—Andrew Gennett	1940—Thomas Wynne
Albert Schaffle	1942—William Fortune
Karl Schaffle	1943—Richard Patterson
1935—Hudson Kemper	Edward Walz
Richard Taylor	1946—Henry Harris

1950—Jerry Drum
 1952—James Williams
 1954—R. R. Williams, III
 1963—Douglas Martin
 1964—Austin Drum
 Mike D. Williams

1965—Bruce Armstrong
 1966—Phillip Eskridge
 1967—Brendan Blake
 1968—Dick Gregory
 Todd Sluder
 1969—Robert A. Cook

Note: If the article in the Church Bulletin for February 11, 1945, was accurate in stating that the Troop at that time had 31 Eagle Scouts, the names of several Scouts early attaining that honor are missing from the Scout and Church records from which this list was compiled.

GOD AND COUNTRY AWARD

Austin Drum
 Douglas Martin

Theodore D. Morrison
 (member of Troop 4)
 Mike Williams

SILVER BEAVER AWARDS

Andrew Gennett
 John Hafner
 (from DuPage Area Council
 in Glen Ellyn, Illinois)
 C. Moore Lantz
 J. W. LedBetter
 Charles H. Lindsley

Morris Lipinsky, Jr.
 Fred C. Lockwood
 W. D. McLean
 L. B. Ordway
 F. A. Plummer
 Karl Schaffle
 R. R. Williams, Jr.

APPENDIX H

MEMORIAL TO ROBERT FISHBURNE CAMPBELL, D. D. December 12, 1858 — April 3, 1947

Robert Fishburne Campbell, whose life and career exhibit in full measure his great inheritance of the Scotch-Irish and the Pilgrim, was born in Lexington, Virginia, on December 12, 1858, of distinguished Virginia and Massachusetts ancestry. His father, John Lyle Campbell, L.L.D., a native of Rockbridge County, Virginia, was of Scotch-Irish descent. In 1851 he was appointed to the chair of chemistry and geology at Washington College, now Washington and Lee University, at Lexington, Virginia, and served with distinction in that position until his death thirty-five years later. His mother, Harriet Hatch Bailey Campbell, a native of Pittsfield, Massachusetts, was English descent, and was the great granddaughter of Colonel John Bailey, of the Second Massachusetts Regiment in the War of the American Revolution.

Robert Campbell grew to manhood in a home and university environment of the highest Christian ideals and culture. He was seven years of age when Robert E. Lee became the President of Washington College on October 2, 1865. The Campbells and Lees were next door neighbors. During the five succeeding years

the character and personality of General Lee made a lasting impression on the boy and throughout his life exerted a profound influence upon him.

As he was nearing his fifteenth birthday, Robert Campbell matriculated at Washington and Lee, where he was graduated with the Bachelor of Arts degree in 1878, being the fourth generation of his family to be connected with the institution. Following a year of graduate study there, he received the Master of Arts degree. Throughout his student days he was an honor student. In 1878 he the Santini Prize Medal for the best essay in the university magazine, and in 1879 the Robinson Prize Medal in modern languages and English literature.

The next three years, 1879 to 1882, Dr. Campbell devoted to teaching. He taught one year in the Kable Academy at Charles Town, West Virginia, in Tinkling Spring High School in Virginia and in McGuire's School at Richmond, Virginia. Then, having determined upon the ministry as his life's work, he entered Union Theological Seminary at Hampden-Sidney, Virginia, now at Richmond. He was licensed to preach by Lexington Presbytery August 30, 1884, and was ordained May 18, 1885. At Lexington on October 8, 1885, he and Miss Sarah Montgomery Ruffner were married.

Upon his ordination, Dr. Campbell began a career that was to place him among the foremost ministers of the South. Although he was in the ministry more than sixty-two years, he had only four pastorates. From 1885 to 1889 he served the Millboro and Windy Cove Churches in Bath County, Virginia. From 1889 to 1890 he was pastor of the Davidson College Church at Davidson, North Carolina. From 1890 to 1892 he was pastor of the Buena Vista Church in Virginia. In 1892 he was called to become Stated Supply of the First Presbyterian Church of Asheville, North Carolina, and began his ministry here on December 11, one day before his thirty-fourth birthday. On that day he began a relation with one church and one field of service that, considering its great length, constructiveness, and fruitfulness, has few parallels among the ministers of any denomination. At that time the First Church had a membership of 333, and the population of Asheville was about 12,000. Now the First Church has 1,650 members. Under his leadership the West Asheville Presbyterian Church was organized in 1916, and now has a membership of 600. In 1934 the Kenilworth Presbyterian Church was organized and now has a membership of 420. This brings the membership of the three Presbyterian Churches in Asheville, with which Dr. Campbell has been intimately associated, to a total of 2,670.

Dr. Campbell served the First Church as Stated Supply until July 1, 1893, when he was installed as pastor. In that year Davidson College, recognizing his spiritual and intellectual attainments and his great qualities as a man and as a minister, conferred upon him the degree of Doctor of Divinity.

Dr. Campbell immediately made a study of the spiritual and material needs of the mountain territory, of which Asheville is the center. At that time the First Church was a part of Mecklenburg Presbytery in the Synod of North Carolina and was the only self-supporting church in the eleven North Carolina Counties which now constitutes Asheville Presbytery. This great area with a population of 140,000 was described as the back yard of Mecklenburg Presbytery. The mountain churches were weak, and the home mission work was sadly neglected. Asheville Presbytery was organized at a meeting held in the First Presbyterian Church on December 2, 1896. At that time Dr. Campbell became Chairman of the Home Mission Committee and served in that position until his death on April 3, 1947. He was Moderator of the Presbytery on several occasions, and with Dr. R. P. Smith was

the founder of the Mountain Orphanage near Swannanoa in Buncombe County. The orphanage opened its doors for children on January 19, 1904. In 1897, the year following the organization of Asheville Presbytery, Dr. Campbell was elected a Trustee of Union Theological Seminary in Virginia and served as a member of that board for forty-nine years. His successor was elected at the meeting of the Synod of Appalachia in September 1946.

One of the most important contributions made by Dr. Campbell to the work of the Presbyterian Church in the United States was his leadership in the movement which resulted in the organization of the Synod of Appalachia in 1915. The first formal step in this direction was taken at a meeting of the Synod of North Carolina in Greensboro in October, 1913. Dr. Campbell, in delivering one of the centennial addresses in commemoration of the one hundredth anniversary of the Synod of North Carolina, spoke on "The Last Fifty Years of the Synod's Work." He emphasized the impetus given to home mission work in this State by the Synod's policy of organizing new Presbyteries in needy territories. "This policy," Dr. Campbell said in his address, "should be projected to a higher plane in an overture from the Synods concerned, asking the General Assembly to erect the Synod of Appalachia, to be constituted of the territory in the Appalachian Mountains. Why should not this venerable body symbolize the beginning of the second century of its life by requesting the other Synods having mountain mission fields to unite with it in appointing a joint committee to investigate this question and report the results as a basis of future action!"

The four Synods involved overtured the General Assembly and that body in session at Newport News, Virginia, in May 1915, created by unanimous vote the Synod of Appalachia. The new Synod was organized on November 2, 1915, in the First Presbyterian Church at Bristol, Tennessee, with Dr. Campbell being elected first Moderator, after preaching the opening sermon by appointment by the General Assembly. With the organization of the Synod of Appalachia, Dr. Campbell became general chairman of the Synod's Work Committee, in which capacity he served the Synod until he resigned from the active pastorate in 1938.

In the field of Christian Education, Dr. Campbell gave freely of his talents and energy and distinguished himself as a constructive leader. He played a large part in the movement to make King College the college of the Synod of Appalachia and in saving that college for the Church. He served as a Trustee from 1931 until his death. He served as Chairman of the Board of Trustees of Montreat College for Girls at Montreat, North Carolina, from 1916 to 1947. He was a member of the Trustees and of the Board of Directors of the Mountain Retreat Association at Montreat from the beginning. Dr. Campbell also held high rank in the field of Christian statesmanship, having devoted his great abilities to the advancement of the entire Church. It has been said that he served on more ad interim committees of the General Assembly than any other man of his generation. As a Commissioner to the General Assembly on numerous occasions, he worked untiringly in behalf of the causes of the Church. His knowledge of parliamentary law and church history, his sound judgment and his ability to weigh all issues without prejudice proved invaluable to the General Assembly at its meetings and at the meetings of its committees. He was elected a member of the Executive Committee of the Historical Foundation of the Presbyterian and Reformed Churches in Montreat when that institution was organized in 1927, and was chairman of that committee from 1937 to the time of his death.

Dr. Campbell was the recipient of two of the greatest honors in the gifts of

the Presbyterian Church in the United States. In May, 1927, at El Dorado, Arkansas, he was elected Moderator of the General Assembly on the first ballot. In 1930, he was chosen to deliver the James Sprunt Foundation Lectures at Union Theological Seminary in Richmond, Virginia. Under the title of "Freedom and Restraint" these lectures have been published in book form. Dr. Campbell is also the author of brochures on a variety of subjects, including the following: "Some Aspects of the Race Problems in the South," "Mission Work Among the Mountain Whites," "Classification of the Mountain White," "The Church Fair," "The Use and Abuse of Animals," "The Dog in Literature and Life," "Interrace Relation of the Individual and the Institutions of Society," "The First Day's Duty of Everyone," "Union Seminary in Pastorate," "Harmful Child Labor in the United States," "Sunday Law and Liberty," and "Christ's Word on War and Peace."

In the field of Christian Citizenship Dr. Campbell cooperated through the years with ministers of other Asheville Churches—Protestant, Roman Catholic, Jewish—for the promotion of civic righteousness and the improvement of moral conditions. He devoted much time to the betterment of relations between the white and Negro races. A life long friend of the Negro, he studied his problem and worked for his advancement. He was Chairman of the Interracial Committee of Asheville from the creation of that committee for more than twenty-five years. He was Vice-president of the Lord's Day Alliance of the United States and was an effective champion of the Sabbath Day. For many years he defended its cause in his own community and advocated legislation in City and State which would safeguard the rights of man to this day as a day of rest and worship. One of Dr. Campbell's strongest characteristics was his patriotism. During the First World War he gave his full powers to maintaining the morale of the home front, to work in the Red Cross and other patriotic organizations. He was a member of the Executive Committee and Chairman of the Civilian Relief Department of the Buncombe County Chapter of the American Red Cross. He made numerous addresses on behalf of Liberty Loans, the Red Cross, and other patriotic causes. It was in the strenuous days of America's first year of participation in World War I that Mrs. Campbell died on August 20, 1917. In the spring of 1918, Dr. Campbell alone at home, his son Ruffner being away as an Ensign in the Navy, and having excellent opportunities elsewhere, decided to resign as pastor of the First Presbyterian Church. In a letter to the Session on April 6, 1918, he requested the congregation to join with him in asking the Presbytery to dissolve the pastoral relation. The congregation, the Ministerial Association of Asheville and Buncombe County, church leaders and civic leaders of all faiths joined in such a strong demand that he remain in Asheville that Dr. Campbell withdrew his resignation and began a second quarter of a century of ministry in that church.

On June 18, 1919, Dr. Campbell was married to Miss Julia Berryman, a native of Shelbyville, Kentucky, a graduate of Wellesley College and a teacher in a large Girls' School in Birmingham, Alabama. Of this union one son, Robert Fishburne Campbell, Jr., was born on January 10, 1921. Robert was graduated from Washington and Lee University in June 1942, and because of his scholarship was elected a member of Phi Beta Kappa. Dr. Campbell had become a Foundation Member of the Gamma Chapter of Phi Beta Kappa at Washington and Lee in 1911. Robert was graduated from Columbia University in June 1947 with his Master of Arts degree and is now a reporter on the Asheville *Citizen-Times* and is making his home with his mother. He served as a Lieutenant in the United States Navy during the Second World War.

In 1911, Dr. Campbell again demonstrated his ability to clearly see a great need and to provide leadership for the meeting of that need. Recognizing the necessity of a greater spiritual ministry to the large number of people who were seeking to renew their health in Asheville, Dr. Campbell led the ministers of the city in the organization of the Mission of the Good Samaritan. He was elected president and served in that capacity for the next thirty-one years. On his eightieth birthday anniversary Dr. Campbell said of this work, "The Good Samaritan Mission is the most fruitful organization outside the Church that I have had anything to do with."

Dr. Campbell was a charter member of the Pen and Plate Club of Asheville, a club which meets monthly for the reading and discussion of papers on all subjects. The membership of the club is confined to business and professional men in Asheville. In this club Dr. Campbell read papers on a variety of subjects, demonstrating his keen interest in a multitude of things not directly connected with the Church. At a meeting of this club on June 17, 1919, he read a paper on "The Children's Court," which resulted in the establishment of the Asheville Juvenile Court which has developed into the present Domestic Relations Court of Buncombe County.

Dr. Campbell was a member of the North Carolina Child Labor Committee which secured the enactment of a Child Labor Law for the State which protects the rights of children.

Dr. Campbell was often called and was generally looked upon by the people in Asheville as the leading citizen of the community for many years. On his eightieth birthday Honorable Clyde R. Hoey, then Governor of North Carolina, sent Dr. Campbell this message: "I wish warmly to congratulate you upon your eightieth birthday anniversary. Your life has been a benediction to your city and State and you have given us all an example of how to live simply and grandly. I covet for myself and the people of North Carolina a double portion of your spirit."

Today Asheville Presbytery pays tribute to the memory of Robert Fishburne Campbell and offers thanksgiving to God who appointed him a minister and a witness of the Gospel of the grace of God. We thank Him that he was a fearless prophet, calling men to righteousness. We thank Him that in times of darkness he had an indomitable courage. We thank Him for the unfailing courtesy which characterized his relations with all men; for the godly joy which illumined his face, and his unfailing sense of humor; for the dauntless courage which made him a defender of the weak and a champion of righteousness; for the charity of his spirit which embraced all men of every race and faith and condition of life; for his humility before God, for his tender, winsome, lovable, shepherd heart; for his fidelity as a preacher of the Gospel; and for his unfailing faith in the ultimate triumph of the Church of Christ.

—From the Minutes of the Asheville Presbytery, July 15, 1947

Bibliography

CHURCH RECORDS

FIRST CHURCH

The Church Bulletins, 1922-1969.

Deeds to church property—in the church archives.

Minutes of the Session, 1849-1969.

Histories of the Women of the Church, 1930-1969.

Statistical Reports made to the Presbytery by the Session, 1849-1969. (Many early ones are missing as are those during the Civil War period.)

PRESBYTERY, SYNOD, GENERAL ASSEMBLY

Minutes of the Asheville Presbytery, July 15, 1947, pp. 3-8; many between 1900 and 1964; 1964-1969.

Minutes of the Concord Presbytery, March 28-29, and October 18, 1798; April 2, 1811; April 1, 1817; April 3, 1823; September 2, 1823; September 3, 1825; April 5, 1828; October 4, 1832.

Minutes of the Synodical of the Synod of Appalachia, 1966.

The Presbyterian News (Synod of North Carolina) vol xxxiv, No. 3, March, 1968, p. 7.

Proceedings of the General Assembly of the Presbyterian Church U.S., 1797; 1890; 1912.

"The General Assembly Meets in Asheville," *The Asheville Citizen*, May 18, 1890.

"Proceedings of the General Assembly," *Christian Observer*, May 21, 1890.

CHURCH HISTORIES

Foote, William H. *Sketches of North Carolina: Historical and Biographical*. New York, 1848. Chapters V; XIII; XIV; XXIX

Lingle, Walter L. *Presbyterians, Their History and Beliefs*. John Knox Press, Richmond, Virginia, 1956.

McCoy, George W. *The First Presbyterian Church, Asheville, North Carolina*. Miller Printing Company, Asheville, North Carolina, 1951.

McGaughy, Janie. *On the Crest of the Present*. The Board of Women's Work. Atlanta, Georgia, 1961.

Spence, Thomas H., Jr. *The Story of the Historical Foundation and its Treasures*. Foundation Publications, Montreat, North Carolina, 1956.

Street, T. Watson. *The Story of Southern Presbyterians*. John Knox Press, Richmond, Virginia, 1960.

Taylor, H. F. "Report" in *The Home Missionary*, published by the Executive Committee of the American Home Mission Society, 1844, vol. XVI, p. 17.

Tenney, Mary McWhorter. *Communion Tokens: Their Origin, History, and Use*. Zondervan Publishing House, Grand Rapids, Michigan, 1934.

Thompson, Ernest Trice. *Presbyterians in the South*. John Knox Press, Richmond, Virginia, 1963. 2 vols.

Venable, Samuel F. "The First Presbyterian Church, Asheville, North Carolina." in *Christian Observer*, May 28, 1890.

Williams, Charles B. *The History of the Baptists in North Carolina*. Edwards and Broughton, Raleigh, 1901. p. 107 ff.

Winsborough, Hallie Paxson. *Yesteryears*. Board of Women's Work, Atlanta, Georgia, 1937. (out of print; a copy in the Historical Foundation.)

ARTICLES, BOOKLETS, PAMPHLETS

- "An Adventure in Christian Learning," pamphlet worked out by the Church School Council and the Committee on Strengthening the Church, 1961.
- "The Banner Home Department," in *The Presbyterian Survey*, August, 1924, pp. 155-157.
- Blackmun, Ora. "Adventures in Christian Learning," in *Presbyterian Action*, March, 1963, pp. 10-11.
- The Boy Scout Handbook*. Published by the Boy Scouts of America, New Brunswick, New Jersey, 1965 (7th edition).
- "Manual for the Women of the Church." Pamphlet published by the Board of Women's Work, Atlanta, Georgia, 1964.
- "A Prophecy Fulfilled." Brochure published by the Planning and Task Force Committees, 1964.
- "Our Tower of Strength." Pamphlet published by the Building Committee of the First Presbyterian Church, October, 1948.
- Sumner, C. R. *Lest We Forget*. Pageant given in connection with the 157th Anniversary of the First Presbyterian Church, Asheville, North Carolina. Unpublished pamphlet in the North Carolina Collection in the Pack Library, Asheville, North Carolina.

ADDRESSES, LECTURES, LETTERS, SERMONS

- Campbell, Robert F. "Address" given at the 20th anniversary of his Asheville pastorate. Printed in *The Asheville Citizen*, December 14, 1912.
- *Freedom and Restraint*. Series of Sprunt Lectures given at Union Theological Seminary in Richmond, Virginia, 1930.
- "Letter" written to Dr. R. P. Smith and dated October 5, 1897.
- "Letter to Members of the First Presbyterian Church." February 5, 1903 (printed)
- "Letter to the Congregation of the First Presbyterian Church." February 4, 1919.
- "Letter of Resignation." Dated April 6, 1918, and presented to the congregation April 14, 1918.
- "Our Civic Crash." Sermon delivered December 14, 1930, and printed as an editorial in *The Asheville Citizen*, December 15, 1930.
- Davis, C. Grier. "Whose Man? God's Man." Sermon delivered at the dedication of the Robert F. Campbell Memorial Chapel, August 18, 1968.
- Tennent, G. N. "Letter." Written from London, England, to W. W. McDowell, November 18, 1865. Among the McDowell Papers, now in possession of Miss Margaret Ligon of Asheville, North Carolina.
- Thornwell, James H. "An Address to All the Churches of Jesus Christ Throughout the Earth." 1861. In the Historical Foundation, Montreat, North Carolina.

RECORDS, REPORTS, FILES

- "Additions and Alterations to the First Presbyterian Church, Asheville, North Carolina." A report prepared by the Chapel and Educational Facilities Planning Committee, December 31, 1968; Another, December 31, 1969.
- Files of Scout Troop 8.

- "Manual and Roll of the Members of the First Presbyterian Church." Published by the Church, April, 1906.
- "Minutes of the Building Committee of the Presbyterian Church of Asheville." September 25, 1837. It includes a list of subscribers and suggested architectural plans. It was discovered among some old books belonging to Mrs. W. J. Alexander of Asheville. It is now on file at the Historical Foundation, Montreat, North Carolina.
- "A Record of the Observance of the 157th Anniversary of the First Presbyterian Church, Asheville, N. C., December 2-9, 1951." Complete records of this week kept in scrapbook form in the North Carolina Collection of Pack Library, Asheville, North Carolina.
- "Records" of the Memorial Committee of the First Presbyterian Church, Asheville, North Carolina.
- "A Plan of Action Leading to Leadership in the Church School." Pamphlet worked out by the Church School Council, 1961.
- "Proposals of the Executive Committee of the Church School Council." 1961.

BOOKS AND PAMPHLETS ON SPECIAL TOPICS

- Griffith, Helen Stuart. *The Sign Language of Our Faith*. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1966.
- The Interpreter's Dictionary of the Bible*. Edited by George A. Buttrick. Abingdon Press, Nashville, Tennessee. 1962. 4 vols. vol. III, pp. 457-460; vol. IV, pp. 472-476.
- Daves, Michael. *The Young Readers' Book of Christian Symbolism*. Abingdon Press, Nashville, Tennessee, 1967.
- Ferguson, George. *Signs and Symbols of the Faith*. A Galaxy Book, Richmond, Virginia, 1965.
- Patrick, Millar. *The Story of the Church's Song*. Revised for American use by James Rawlings Sydnor, Richmond, Virginia, 1962.
- Rest, Frederick. *Our Christian Symbols*. Christian Education Press, Philadelphia, Pennsylvania, 1965. (Third Printing).
- "The Story of Stained Glass." Pamphlet prepared and sponsored by the Stained Glass Associate of America. (Reprinted June, 1967.)
- Webber, F. R. *Church Symbolism*. J. H. Jansen, Publisher, Cleveland, Ohio, 1938.
- "The Windows at First Church." Supplied to the Memorial Committee by the Connick Studios through the courtesy of Orin Skinner, president.

HISTORICAL BOOKS AND PAPERS

- (Those portions relevant to the Asheville community and hence to the First Presbyterian Church are indicated.)
- Allen, W. C. *The Annals of Haywood County*. Dietz Press, Richmond, Virginia. 1942. chapter VI.
- Arthur, John Preston. *Western North Carolina*. Edwards and Broughton, Raleigh, North Carolina, pp. 135-284.
- Asbury, Francis. *Journal*. Lane and Scott, New York, 1852. 3 vols. Vol. II, p. 77; 481; Vol. III, p. 91; 133-134.
- Asheville: A Guide to the City in the Mountains*. Compiled by the North

- Carolina Writers' Project, 1941. (manuscript) pp. 36-74.
- Blackmun, Ora. *A Land So Delicious: A History of Western North Carolina*. (manuscript.)
- Camp, Cordelia. *A Thought at Midnight: The Story of the Asheville Normal*. Stephens Press, Asheville, North Carolina, 1968. pp. 3-8.
- Clewell, John A. *A History of Wachovia in North Carolina*. Doubleday, Page, New York, 1902. pp. 4-18.
- Craig, Locke. *Memoirs and Speeches*. Edited by M. F. Jones, Asheville, North Carolina, 1923. p. 132; pp. 149-150.
- "Diary of a Journey of Moravians From Bethlehem, Pennsylvania, to Wachovia, North Carolina." In *Travels in American Colonies*, edited by Newton D. Mereness, Macmillan, New York, 1916.
- Dowd, Clement. *Zebulon Baird Vance*. Charlotte Printing House, Charlotte, North Carolina, 1897. pp. 62-64; 441 ff.
- Dykeman, Wilma. *The French Broad River*. Rinehart, New York, 1955.
- Fries, Adelaide. (Ed.) *The Records of the Moravians*. 8 vols. Edwards and Broughton, Raleigh, 1922-1954. Vol. 1, pp. 43; 117-238.
- Helper, Hinton. *Asheville, North Carolina: Nature's Trundle-Bed of Recuperation*. Smith Publishing Company, New York, 1886. (booklet)
- Johnson, Guion. *Ante-Bellum North Carolina: A Social History*. University Press, Chapel Hill, North Carolina, 1937. pp. 88-89.
- Lanman, Charles. *Adventures in the Wilds of the United States*. J. N. Moore, Philadelphia, Pennsylvania, 1856. 2 vols. Vol. 1, pp. 117; 343-514.
- Lefler, Hugh (Ed.) *North Carolina History as Told by Contemporaries*. University Press, Chapel Hill, North Carolina, 1934. pp. 228-238.
- Lefler, Hugh, and Newsome, Albert R. *North Carolina, History of a Southern State*. University Press, Chapel Hill, North Carolina, 1954. chapters 2, 5, 9, and pp. 78; 586-590.
- Leyburn, James G. *The Scotch-Irish: A Social Study*. University Press, Chapel Hill, North Carolina, 1962. pp. 284-290.
- Patton, Sadie S. *The Story of Henderson County*. Miller Printing Company, Asheville, North Carolina, 1947. pp. 20-32.
- Powell, William S. (Ed.) *The Carolina Charter of 1663*. Department of Archives and History, Raleigh, North Carolina, 1954.
- Reid, Christian (Mrs. Frances C. Fisher Tiernan), *The Land the Sky*. First published as a serial in *Appleton's Journal* in 1875; in book form in 1900.
- Schenck, Carl Alwin. *The Biltmore Story*. Edited by Ovid Butler, the Minnesota Historical Foundation, St. Paul, Minnesota, 1953.
- The Shotwell Papers*. Edited by J. G. deR. Hamilton, Raleigh, North Carolina, 1929, 3 vols. Vol. II, pp. 215; 310.
- Sondley, F. A. *A History of Buncombe County*. Advocate Printing Company, Asheville, North Carolina, 1930. 2 vols.
- Stephens, George M. "Bushwhackers, Renegades, and Ruffians in the Western Mountains." A paper read before the Western North Carolina Historical Association.
- Waddell, Alfred M. "The Last Year of the War in North Carolina." An address given before the Association of the Army of Northern Virginia, Richmond, Virginia, in 1887 and published by William E. Jones in 1888.

ASHEVILLE NEWSPAPERS

The Asheville Citizen

- November 20, 1887—An article by Judge David Schenck detailing the story of Dr. Elisha Mitchell's death as told by Big Tom Wilson, who found the body. Reprinted in the Anniversary issue of the *Citizen-Times*, March 26, 1950.
- May 12, 1890—An article on the remodeling of the First Church and Dr. Bryan's sermon on that occasion.
- May 15-20, 1890—Accounts of the meeting of the General Assembly at First Church and the sermons of some of the speakers.
- March 29, 1892—An article on Dr. Bryan's resignation as pastor of First Church and the full text of his letter to the congregation.
- December 10, 1927—An article on the 35th anniversary of the Asheville pastorate of Dr. R. F. Campbell.
- November 12, 1932—An article called "The First Church's 100th Birthday."
- December 12, 1942—An article called "Dr. Campbell's Fifty Years in Asheville."
- 1942-1945—Many issues giving war news and statistics.
- December 12, 1946—"Dr. Campbell, Spiritual Leader For Many Years, is 88 Years Old Today." An article based on an interview by C. R. Sumner.
- December 2, 4, and 10, 1951—Accounts of the 157th Anniversary celebrated by the First Church.
- December 14, 1958—An article on the First Church observing the 100th birthday of Dr. Campbell.
- August 19, 1968—Account of the dedication of the Campbell Memorial Chapel.
- The Asheville Citizen-Times*
- February 11, 1933—An article called "Asheville Units Went to Cuba."
- 1942-1945—Many issues giving war news and statistics.
- March 7, 1954—"Railroads Conquered the Blue Ridge." An article by C. R. Sumner.
- September 11, 1955—"The First Church Marks Another Milestone." An article about the completion of the Church School Building and a summary of the building programs, 1839-1955.
- July 17, 1960—The 90th Anniversary Edition containing several articles relating to the First Church.
- April 30, 1961—"Buncombe Riflemen at Bethel." An article by George McCoy.
- January 26, 1969—The 100th Anniversary Edition.

INTERVIEWS

(A few of these by letter or telephone)

General John C. Arrowsmith
 Mrs. Ida Bates
 John A. Bridges
 James M. Coleman
 Dr. C. Grier Davis
 Miss Sarah Louise Dittenhaver
 C. Sam Fox
 Miss Nanine Iddings
 Dr. John W. Ledbetter
 Mrs. Ralph E. Lee
 Dr. Charles H. Lindsley
 Jordan L. Maynard

Mrs. F. A. Plummer
 Mrs. Florence Ryan
 Dr. Elizabeth Ramsay
 Dr. T. H. Spence, Jr.
 Mrs. Albert Ward
 Mrs. W. A. Ward
 Mrs. Hobart Whitman
 J. L. Widman, Sr.
 R. R. Williams, Jr.
 Mrs. J. E. Wilson
 Mrs. George Wright

Index

- Abernethy, Walter, 317, 321
 Adams, Rev. J. M. H., 46-47
 "Adventures in Christian Learning," 247.
 "Adventures in Covenant Living," 323, 325.
 326
 Alexander, Mrs. W. J., 106
 Allen, A. W., 332-335, 338
 Allen, Rev. M. T., 47-48
 Allen, Theodore R., 118
 Ambler, Dr. Chase P., 113
 Anderson, Mr. and Mrs. W. J., 153, 203,
 221, 248
 Arrowsmith, General John C., 247, 266,
 268, 270, 271, 323, 326
 Asbury, Bishop Francis, 14, 19-20, 25-26,
 30-31
 Asheville Presbytery Formed, 124-125
 Aston, Judge Edward J., 77, 86
 Auxiliary Histories, 303-304
 Axson, Randolph K., 145, 154-155, 159,
 187, 194-195, 313-316
 Baird, Bedent, 11
 Baird, Zebulon, 11, 12-13, 26-27
 Baldwin, Rev. R. L. H., 115
 Banks, Rev. Henry H., 68-73, 361
 Battle of Asheville, 65
 Beam, Lewis, 334
 Beaverdam-Reems Creek Settlement, 10
 Bechtler Coins, 37-38
 Bedinger, Rev. and Mrs. Robert, 153-154
 Bee Tree-Swannanoa Settlement, 10
 Bethany Church, 87-88, 114-115
 Bible in the Schools, 151, 194, 272, 302, 306
 Biltmore Forest Experiment, 112-113
 Bingham, Colonel Robert, 121, 128
 "Birthday" Observances, 298-299, 301-303
 Blackmun, Ora, 254-255, 259, 309-310, 318-
 319, 325, 327
 Blackwell, Elizabeth, 45
 Blair, J. F., 96
 Blair, William, 113
 Bolling, John, 114
 Boy Scouts, 121, 156, 211, 266, 313,
 Chapter XXIX
 Boypower '76, 340
 Bradshaw, Rev. Christopher, 29
 Brown, Ed., 124, 148
 Brown, Lewis, 81
 Brown, L. V., 113
 Bryan, Rev. W. S. P., 84, 87-93, 95-97,
 109, 124
 Building and Finance Committees, 42, 81,
 91, 106, 130, 188, 211-212, 266-268
 Building Pamphlets, 188, 209-210, 267-268
 Building Programs, 41-44, 80-81, 91-92,
 106, 119-120, 188-189, 209-211, 266-
 272
 Buncombe County Riflemen, 57-58
 Burton, John, 12, 99
 Calvin, John, 5, 101, 257
 Camp Meetings, 30, 100, 102, 105
 Campbell, Dr. R. F., 46, 85, 97-98, 109-110,
 113-117, 119-120, 122-128, 131-132,
 138-141, 143, 146-152, 154, 157-160,
 167, 171-184, 186, 192, 204-205, 207,
 214, 216-217, 223, 237, 240, 246,
 257-258, 264-268, 280, 293, 308, 361-
 363
 Campbell, Mrs. R. F., 135, 137-138
 Caskey, Herbert, 167, 189-191, 237, 318
 Catechists, 103
 Chapman, Dr. Robert H., 28, 52, 54-55, 58,
 62-64
 Cherokees, 3-4, 8, 9, 11, 13, 32, 37, 39
 Child Care Center, 274-275, 308, 364
 Child Development Program, 275-276
 Chunn, Samuel, 26-27, 42-43, 106
 Clayton, Ephraim, 42, 106
 Clayton, Colonel George, 65
 Cleveland, Jeremiah, 13
 Clingman, Thomas L., 39, 50, 56, 58, 98
 Coleman, H. Heaton, 47
 Coleman, J. M., 124, 148, 162, 188, 203
 Collins, George, 96
 Collins, Henry T., 89, 113, 114
 (on p. 89—H. L. Collins should read
 H. T. Collins)
 Communion Tokens, 101-102, 104
 Congregational Church, 34-36
 Corbett, Rev. William B., 74-75
 Covenant Life Curriculum, 246-248
 Craig, Locke, 113, 128-129
 Cub Scouts, 338, 340
 Cumberland Presbyterian Church, 34, 36
 Daniel, Mrs. Kathryn, 292
 Daniel Boone Council, 331, 333-336, 339,
 340
 Davidson, James, 10
 Davidson, Samuel, 9-10
 Davidson, William, 10, 12, 14
 Davis, Dr. C. Grier, 178, 180, 182-188,
 190-192, 199, 204, 206-207, 209, 213,
 222, 224, 229-237, 241-242, 260-261,
 269, 293, 323
 Dedication Day (1968), 268-270
 Dickson, Dr. John, 37, 44-46, 49, 77
 Dittenhaver, Sarah Louise, 292-293
 Dukes, T. C. H., 71
 Dunham, Maude, 164-165, 168, 305
 Dunlop, Mrs. John T., 131, 137, 141, 143,
 145, 157, 308
 Edmunds, Rev. L. N., 145-147, 151, 156,
 159, 174, 177, 199, 314, 361
 Edney, Samuel, 11, 31
 Edwinn, Dr. Frank, 218, 286, 288-292
 Ellis, Governor J. W., 57

Erkenswick, Herbert C., 333
Erwin, Andrew, 18, 26
Exhorters, 103, 105

Fairly, Mary Lillian, 187, 194, 316-317
Ferry, Dr. Asa, 228-229, 235, 356
Ferry, Mrs. Asa, 228-229, 318, 356
Fisher, Frances Christine, 76, 78
Flood of 1916, 136-137
Forster, Thomas, 12
Forster, William, 12, 19
Forster, William, 3rd, 17-19, 22, 99
 (On page 99 Thomas Forster should
 read William Forster)
Fowle, Governor D. G., 95
Fowler, Mrs. Earl, 248
Fox, C. Samuel, 187, 218, 283-289
Fox, Mrs. C. S., 286, 289
Fulton, Mrs. Mary, 81, 119, 120
Gaines, Mary, 58

Gammon, Rev. J. K. P., 78-79, 81-84
Gardner, Dr. A. Allen, 242-243, 246, 252,
 256-259, 261-263, 267, 269, 323, 326
Gasperson, Rex, 334
General Assembly (1890), 91, 93-96
General Assembly Organized, 34
Girl Scouts, 156-157, 313
Gleitmann, Dr. W., 77
God and Country Award, 337-338
Good Samaritan Mission, 127, 164, 174,
 176, 272, 362
Grace Covenant Church, 204, 222, 262,
 308, 335
Graham, C. E., 81, 95, 113, 114, 119
Gray, Asa, 38
Grove, E. W., 110, 144-145

Hall, Dr. James, 15-16, 23, 74, 99-100, 102,
 294, 359, 363
Hardy, Dr. J. F. E., 42, 49, 62-63, 77,
 106-107, 216
Hardy, William H., 62
Henry, Robert, 14-15, 17, 39, 100, 359
Hiking Awards, 338-339
Hill, Dr. H. G., 93
Hodges, Jessie, 247, 259, 323-325
Holden, Governor W. W., 67-68, 73
Holt, S. D., 127
Home Department, 136, 163-170, 189, 306,
 312
Honor Court (1969), 336
Howell, James, 161, 178, 257

Iddings, Nanine, 225-226, 309, 321, 328
Jacobs, F. L., 92-93
James, Claybrook, 117-118, 123
Johnson, Mrs. R. W., 168, 305
Juvenile Court, 176, 272
Kenilworth Church, 147-148, 173, 178, 308
Kerr, Samuel G., 47-48, 52
Killian, Daniel, 11, 19

Kilpatrick, Rev. Joseph D., 15-16, 23, 74, 99
Knox, John, 5, 257
Kress, Mrs. Fred, 290

Land of the Sky, 78
Lanman, Charles, 39, 56
Least Coin Fellowship, 307
LedBetter, Dr. John W., 332, 336, 339
Lee, Mrs. Ralph, 109, 154, 169-171, 182,
 329
Leeper, Mary, 155
LeFevre, Rev. John S., 84, 89
Lest We Forget, 216-217
Levenworth, Rev. A. S., 29, 42
Library, 71, 89, 226, 234, 271, 326-329
Life Membership Honors, 310
Lindsley, Dr. C. H., 274, 339
Lining of Hymns, 99-100, 105
Lofquist, Henry, Jr., 218, 259, 285, 288-289,
 292-293
Lyon, John, 38

McClure, Dr. R. E., 127, 182, 215, 229,
 233, 242-243, 256, 262, 269
McClure, Mrs. R. E., 229, 308
McConnell, J. H., 130, 135, 142
McCoy, George W., 161, 179, 188, 212,
 215-217
McDivitt, Samuel P., 119-120, 312
McDowell, Silas, 12
McDowell, W. W., 57-58, 62-63, 67, 72,
 107, 114, 119
McRee, Dr. James, 28
Manual and Roll of Members (1906),
 122-123
Mecklenburg Declaration, 8
Memorial Windows (to 1969), 354-356
Men's Bible Class, 117, 189, 190
Merrimon, Judge A. S., 68
Miller, Floyd V., 332
Mitchell, Dr. Elisha, 39, 51-52
Moore, Charles, 42
Moore, William, II, 13, 74
Morgan, Mrs. B. E., 260
Morrison, Allen T., 177
Morrison, Mrs. Sarah Rosanna, 43
Morrison, Theodore D., 188, 212, 354
Morrison, T. S., 81, 119, 120, 123, 130,
 136, 139, 188
Morrison, W. N., 15, 47
"Mother Churches," 7
Mountain Manpower, 276, 364
Murphey, Archibald, 26

New School-Old School Controversy, 34-36
Newbold, Jessie, 319-320
Newton Academy, 14-15, 17-19, 22-23, 28,
 37, 41, 73, 79, 99, 101, 106, 173
Newton, George, 16-23, 41, 52-53, 100, 103,
 216, 280, 294, 359
Norton, Mrs. Ex, 116, 119-120
Oak Forest Church, 74, 79, 82, 173

- Ogden, Frances, 318
 Ogilvie, Jeannie, 214, 320-321, 327
 Old School-New School, 34-36
 Ora Street Church, 116, 146-147, 155
 Ordway, L. B., 332
 Orr, Adeline, 166-169, 171
Our Mountain Work, 172-173, 176
 Outpost Sunday Schools, 71, 74, 88-89, 114-115, 117, 123, 314
- Pack, George W., 87, 89, 110, 120
 Patterson, John, 90
 Patton, Annie, 58
 Patton, Fanny, 58
 Patton, James, 12, 26, 38, 42-44, 46, 106, 120
 Patton, James W., 39, 42, 106, 113
 Patton Meeting House, 15-16, 18-19
 Pelzer, Mrs. Arthur, 226, 327-328
 Philadelphia Wagon Road, 3
 Pledge of Allegiance(Christian flag), 198
 Plummer, Mrs. F. A., 205, 224-226, 234-235, 250-251, 254, 257, 308-310, 317, 319, 321-322, 328-329
 Porter, Rev. Francis H., 22-23, 28, 41, 52, 294, 360
 Posey, Humphrey, 31-32
 Presbytery (First in America), 33
 Presbyterian Church, U. S. (1861), 58-60, 150
- Quill Awards, 337
- Railroads, 39-40, 51, 72-73, 77, 79-80
 Ramsay, Dr. Elizabeth, 192, 305
 Ramsay, Dr. J. F., 123, 142, 312
 Reorganization of Church (1849), 47, 107
 Reuter, Mr. and Mrs. Irving J., 188-189, 211, 219, 237, 266, 285
 Ringer, Dr. Paul, 176, 178, 188, 211
 Roads, 3-4, 11-12, 15-16, 19-20, 24-27, 30, 37-38, 43, 50-51, 65, 71-74, 76, 111-113, 124, 144
 Roberts, Joshua, 42, 106
 Rotation of Officers, 204, 253-254
 Rough and Ready Guards, 58
 Russell, Mrs. Will, 265, 267
 Rutherford, General Griffith, 8
- Sally Campbell Camp, 135-136, 145, 261, 304, 324, 326
 Sams, Edmund, 11
 Sand Hill Church, 74, 79, 82, 173
 Schaffle, Albert, 333-334
 Schartle, Linda, 152, 282-283
 Schenck, Dr. Carl A., 87, 112-113
 Scotch-Irish, 3, 5-8, 14-15, 29, 31, 100, 358-359
 Secrest, Rev. Leroy V., 243, 251, 261-262, 323, 326, 337
 Session Members (1892), 113, (1906), 123
 Setzer, Belle, 153, 304
 Shotwell, Randolph, 67
- Silliman, Rev. John, 28
 Smith, Daniel, 10
 Smith, James McConnell, 10, 37, 42, 57, 106
 Smith, Kate, 58
 Smith, Dr. R. P., 125, 147, 172, 177, 258, 304
 Southside Church, 89, 114-115
 Spangenberg, Bishop August G., 4, 11
 Spence, Dr. Thomas H., Jr., 303
 Sproule, Rev. Thomas, 233-234, 239, 241-243, 322, 327
 Stagecoaches, 26, 38, 72, 76
 Stewart, Dr. Archibald, 261
 Stoneman's Raid, 64-65
 Subscribers to Building (1837), 106-107
 Summey, A. T., 52-53, 64, 82, 311
 Summey, Dr. D. F., 52
 Summey, Rev. George, 82, 153-154, 363
 Sumner, C. R., 216-217, 334
 Swain, David Lowry, 19, 27, 40, 49
 Swain, George, 11, 13
 Symbolism in First Church, 341-343, 349-357
 Symbolism (History of), 344-349
 Synod of Appalachia (Formation), 130-132
 Synod of Philadelphia, 6, 33
- Taylor, Rev. H. F., 44-46
 Taylor, James, 90
 Tennent, Rev. Gilbert, 6
 Tennent, G. N., 67, 72
 Tennent, Dr. G. S., 226, 237, 322, 336
 Tennent, Rev. William, 6
 Thomas, Mrs. Preston, 303, 308-310, 317
 Thornwell, Dr. James H., 59-60
 Troop 8 Orchestra, 333
- Vance, David, 10, 27, 40
 Vance, Zebulon B., 26-27, 40, 50-51, 57-58, 61, 78, 80, 98, 362-363
 Vanderbilt, George, 87, 110, 112
 Van Gilder, Thomas I., 81
 Venable, S. F., 114
- Wagner, John A., 81
 Ward, Mrs. Albert, 286, 291-292
 Warren, Mrs. Paul, 260, 271, 323-326
 Watts, Ruth, 315, 329
 Wauchope, A. D., 115, 118
 Webb, Charles, 113
 West Asheville Church, 136, 146, 178
 Westminster Church, 221-222
 White Cross, 299
 Whitman, Hobart, Jr., 216, 283-285, 287, 292, 354
 Wilds, Cornelia W., 146, 169, 187, 214, 231-233
 Williams, R. R., Sr., 178, 188, 199, 210, 214, 242
 Wilson, Mrs. J. E., 249-250, 299, 308, 320
 Wilson, J. W., 77, 80
 Winsborough, Mrs. W. C., 133-134, 295-296, 298

Wolfe, Tom, 185
Woman's Auxiliary (Organized), 132-135
Women's Bible Class, 169-171, 200
Women Church Officers, 254, 309-310
Wood, Rev. W. A., 63-64, 68, 216
Woodfin, Anna, 58, 88

Woodfin, Lillie, 58
Woodfin, N. W., 51, 57-58, 61, 73
Wright, George W., 117-118, 122, 130,
139, 142, 184, 188, 209, 211-212, 329
Wright, Mrs. George W., 117-118, 154,
205, 301-302

DATE DUE

[illegible]

DEMCO 38-297

The Father Son and Holy Ghost and to the exposition of peace
and inculcation of the Doctrine and Duties contained in the
Holy Scriptures of the Old and New Testaments, as explained
and taught in the Confession of Faith of the Presbyterian Church
in the United States, and whereas doctrinal differences have
arisen amongst the professing Christians known by the name of
Presbyterian dividing the said worshipping community into who
is now commonly called and known as the Old and New School
it is therefore the wish and so far as he may have power to do
so the said James Patton sen^r does by these presents convey the
said bargained premises to the said Trustees & their successors
forever for the use and benefit of the said Presbyterian community
to use and occupy the said Church in equal joint and common
right for the purposes of worship as provided for and in accordance
with the written articles of subscription to said Church and to
which reference is here expressly made Provided that the said
Trustees shall have power to encumber the said bargained premises
by Mortgage or otherwise to secure the payment of whatever balance
may be due for the building of said Church The said James
Patton sen^r reserving to himself and his heirs the control over
the spot of said lot of land ~~was~~ used as his family burying place
to enclose or otherwise protect it as he or his heirs may wish
Together with all the rights and privileges to ^{said} lot and premises
belonging or appertaining and the said James Patton sen^r for
himself and his heirs Except as before excepted shall and will
forever warrant and defend the said land and premises in
the said Charles Moore, James W^d Patton, Samuel Chubb Sen^r
Hawkins and John B. Whiteside Trustees as aforesaid and their
successors forever

In witness whereof the said James Patton hath hereunto set
his hand and seal the day date above written
Executed and delivered in presence of
W^d T. Burgess
J. C. Alexander Jun^r James Patton

State of North Carolina County of Buncombe & Quarter Term
Buncombe County 3 July Term 1843.

The within deed from James Patton to Charles Moore
and others for the Presbyterian Church in Asheville N.C.
was duly proven in open court by the oath of
George B. Alexander a subscribing witness thereto,
Recorded and ordered to be registered.

W. Harrison Clerk

State of North Carolina
Buncombe County

The within deed is duly registered in the Registers
Office of said County in Book No 22 Page 509
William Williams
County Register

For Patton's use
Paid to

Charles Moore

James W. Patton

No. 13 White side

Samuel Chumley

John Carroll for the

Presbyterian Church at Asheville
N.C.

Spaid 20th Feb 1844



D02606035M

Duke University Libraries